



# B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY



Volume 46, No. 4

January, 1932

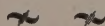
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By Norman Bentwich



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Late Jewish Fiction . . . . . By Jacob S. Minkin



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# THE B'NAI B'RITH MAGAZINE

*The National Jewish Monthly*

VOLUME 46

JANUARY, 1932

NUMBER 4

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All manuscripts should be sent to the Editor, and should be accompanied by stamped, self-addressed envelope.

All new subscriptions and all changes in address of subscribers should be sent to the Mailing Department, 70 Electric Bldg., Cincinnati, O.

Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

B'nai B'rith Magazine, published monthly, except August, under the auspices of B'nai B'rith at 22 E. 12th Street, Cincinnati, Ohio. Entered as second-class matter October 13, 1924, at the post office at Cincinnati, Ohio, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in section 1103, Act of October 3, 1917, authorized October 16, 1920. Subscription, one dollar per year.

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The B'nai B'rith Magazine goes to members of the Order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the Magazine is the official organ of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their Magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial offices.

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## EDITORIAL COMMENT

### Another Gate Closes to Jews

THE meager comforts of Cuba brought numbers of refugee Jews from Eastern Europe there these past years. To this island as many as 13,000 Jews came in a month. At least it is warm there and so poverty is more easily to be endured than in the bitter winters of Poland.

At least in Cuba there is no brutal, organized, Jew-baiting anti-Semitism; if it exists it is an occasional opinion, an individual prejudice.

Besides, Cuba is not far from the United States. There is the vague hope that some time, somehow, the gates of the United States will open again and then Jews who live in Cuba will arrive at their heart's desire after a six-hours' crossing!

One sees these Jews often on the streets, peddling the coral beads that are indigenous to the West Indies, peddling neckwear, peddling the novelties that tourists buy. Some of them have attained small stores, kosher butcher shops, kosher restaurants.

Indeed, in Havana one sees the same humble begin-

nings on which was founded the good life of the first Russian Jews who poured into these shores just fifty years ago. Already, numbers have been joined by their families and already the Spanish language flowers in their Yiddish.

But now the gates of Cuba have begun to close under the pressure of economic distress. No restrictive laws have as yet been established but difficulties of entry are set up against immigrants. The immigrant must have in his possession \$200 as evidence that he will not fall on charity. And where is one who scarcely had enough to pay his passage, to get \$200?

Whereas other months brought to Havana refugee Jews to the number of 13,000, last month's influx was no more than 13.

So another refuge closes against the Eastern Jew. At home walls of economic restriction encompass him and close in to crush him. We are the witnesses of a Jewish tragedy unparelled since the expulsion.



## Our U. S. Gate is Almost Locked

AND the small trickle of immigration that the United States permitted to come through its gates has all but stopped. This has been accomplished through no new restrictive laws but by the action of American consuls abroad.

These have refused to grant visas except on absolute proof that the applicant would not become a public charge and that he would not take the job of any American.

So by the authority of consuls immigration has been reduced to proportions even smaller than were in the hopes of the most ardent restrictionists in Congress.

In the last Congress the House of Representatives enacted a measure to cut immigration quotas by ninety per cent. Before the Senate could act on this Congress adjourned.

The bill is coming to the new Congress and if it passes it will merely serve to give legislative sanction to a fact. For the restriction exercised by the consuls has reduced immigration even beyond the ninety per cent contemplated by the bill.

Again we shall see the decade-old struggle between the pro and anti-immigration forces. Year by year the traditional idea of America as the refuge of the oppressed has had to give ground; as a result the beckoning Statue of Liberty has become no more than the symbol of an idea.

Doubtless, too, the bill for the registration of aliens will call for the attention of Congress again. It has appeared in every session of Congress during the past ten years. It is to the credit of Congress that this un-American measure has failed to receive its sanction in all the years.

It puts the alien in the class of criminals. It requires him to be photographed and finger-printed, to report his coming and going. Thus he is to be denied that respect which we ought to accord to one whom, in time, we hope to welcome as a sovereign American citizen.

Aye, even the known criminal out of jail is not so closely pursued as the alien would be if this bill were enacted.

\* \* \*

## And So Another Year

WE wish you courage and faith for the new year. Happiness may be a vain wish but courage and faith can be the tenants of every heart.

By courage depressions are endured, by faith they are conquered. There is an old Jewish story: A Jewish village was beset by enemies and the elders counseled together on what to do.

The young made reports on the position of the enemy. He was on all sides, besieging.

"But," said an elder, "We still live and there is strength in our arms. We have ten loaves of bread against the siege and we need not hunger. Let us thank the Most High who has kept the enemy at a distance even unto now, and has preserved the strength of our arms, and has provided us even with a morsel of bread against the siege."

This was courage.

"The enemy makes ready to attack," the young men said.

Then the elder answered: "The night quickly falls and in the darkness we can escape. The north star rises and by it we will guide our way; we will follow the star to safety. Let us thank the Most High who has given the stars to guide the way of men."

This was faith.

This courage, this faith we wish to you for the new year.

Business is bad, but, thank God, there is enough to eat for the children and they are warm in the night and there is still a roof for their heads. And they are well.

Business is bad, but, thank God, beyond my store stretches a great nation with many needs that in time must be fulfilled. Beyond my brief years on the earth stretches the history of man who in his progress often has fallen and lain prostrate and risen again and gone forward to finer achievement.

\* \* \*

## Anti-Semitism and Assimilation

AGAINST anti-Semitism the Jew stands his ground. Its blows stimulate him to militant Judaism and the indifferent Jew becomes the champion of his people; he feels the pain that is in the body of Israel.

One remembers the time when a certain anti-Jewish publication was on the streets of American cities.

The indifferent Jew quailed, as under a lash, when he passed the newsboys screaming scandal against the Jews.

"Outrage!" he exclaimed. He became a flaming Jew again. He joined himself to organizations of Jews that he might be stronger against the enemy.

Not so zealous is he where he is comfortable. In Europe Jewish leaders are worried on account of the comfortable Jew even as they are by the persecuted one. The comfortable Jew feels no pain by which to identify himself with his people. He drifts from the house of Israel; he finds friendly groups in other communions, he marries outside the faith.

And so whereas elsewhere in Europe the leaders of Jewry cry out against anti-Semitism, in the liberal countries of Scandinavia and in Holland they are alarmed by assimilation. Assimilation in these countries is not merely cultural; it is biological, through intermarriage.

So happy is the situation of Jews in Scandinavian lands, so broad-minded the peoples that Jews often become unconscious of the special burdens by which Jews are held in their historic family. They fall into indifference, they intermarry.

While, last month, the Jews of Poland were crying the pain of persecution, a Danish rabbi, Michael Vinkler, visiting America, lamented the destruction of Jews by intermarriage in his country. By intermarriage the existence of the Jewish community in Denmark is endangered, he said.

Indifference is more destructive than anti-Semitism. The Jews have survived their historic persecutors but by indifference they perish. Against anti-Semitism we are often helpless; against indifference we have in our hands the weapon of Jewish education. Unhappily Jewish education has, in many places, been the first of Jewish institutions to be permitted to suffer the poverty of these times.



## The Mormon City of Salt Lake

FOR surpassing broad-mindedness we commend the Mormon City of Salt Lake. It is a city founded by Mormons, is the seat of the church, and its inhabitants are by a large majority Mormons. What, in the ample time, Judaism was to Jerusalem, that Mormonism to Salt Lake.

Now in Salt Lake City there was a municipal election recently. The two candidates for mayor were John Bowman, a Mormon, and Louis Marcus, a Jew.

Those who have had experience of the less enlightened communities of the land may quickly say, "Of course, in a Mormon city the Mormon was elected. What was to be expected?"

For it is the un-American tradition in many a town that no Jew shall be elected and no other person, save one of the prevailing religion, be elevated.

But in the Mormon city of Salt Lake the Jew, Marcus, was elected, receiving 26,000 out of the 41,000 votes. Wonderful is the Mormon, Bowman, to his church, a respected man; but the religion of candidates was no issue in this temple city of one of the religions.

Which of these men can better serve the city? it is asked. Which the better mayor?

So the Mormons voted for the Jew. We are happy to see that Louis Marcus is not only an outstanding citizen of Salt Lake City but also a most creditable Jew. He has been president of the Salt Lake City temple and of B'nai B'rith lodge; president of the Salt Lake City Community Chest.

We commend the example of the Mormon City not because a Jew was elected, but because an electorate was able to separate religion from politics in a city founded on a faith. This is not always seen in our municipalities where often fierce religious crusades burn in elections.

\* \* \*

## Jewish Defamers of Jews

THE Philadelphia *Jewish Exponent* calls attention to an increasing vice: The practice of Jewish authors making good sellers of their books by defaming Jews.

There have been a number of these Jew-degrading books by Jews in recent years. The Jew is caricatured, his faults magnified and distorted, his nobility sneered at by these sophisticates. Written by non-Jews, these denigrating books would in all probability not be accepted by reputable publishers. Indeed, a non-Jewish reviewer, speaking of a recent book about Jews, by a Jew, is quoted as saying that no non-Jew would have dared write it.

But, coming from the hands of Jews, they are accepted by publishers as writings that carry the imprimatur of authority, though they may bear no more resemblance to the truth of Jewish life than the malicious perversions of a ku klux klansman.

And sadder still it is that such writings are applauded by Jews. They would arise with flaming indignation if these books were the outgivings of non-Jewish writers . . . "Anti-Semitism! This is outrage!"

But there are those Jews who themselves delight in malicious malice against their people and embrace these writers as brothers and buy their books for congenial company. Indeed, these works are reputed to enjoy their largest sale among Jews.

With what scorn Jews used to fling the Dearborn Independent from them!

## The Jewish Farmers Meet

MORE hopeful than many events in American Jewry last month was the convention of Jewish farmers in New York. From New York State, New Jersey, Delaware, Pennsylvania, Connecticut, Massachusetts, and Ohio they came to discuss their problems.

They looked with sympathy upon their brethren in the cities, congratulated themselves on the wise judgment which sent them from factories into fields.

They had suffered also from depression, but the earth on which they had established themselves was secure. It fed their children. It was not making them rich but it produced for them enough for payments on the mortgages. No landlord came to them with evictions, as in the cities.

Tomorrow there would be to eat, even as today; tomorrow the house would stand sheltering the children.

Though they had their worries, these were not like the dreadful uncertainties that beset their city brethren. The horror of unemployment did not haunt them; every day there was hard work to do from morning unto the night. For this they were grateful.

The profit of this labor was not large but whatever they did served to increase the value of their possession. Toil was not merely the bootless struggle for today's meal.

Their barns were full, the cattle fat. For the children there was milk in abundance.

They compared their lot with that of their city brethren not with pride at their own achievement but with sorrow; and they would have felt content but for the brethren from whose hands work had fallen and who had come to the mercy of charity.

For their children there was not the bitter struggle that waited for children in the cities; for their children there was already a place in the world; the happy fields they had made to flourish.

We congratulate them.

\* \* \*

## A Christian Attitude

"WHAT killed Jesus?" asks President Henry Sloane Coffin, of Union Theological Seminary, New York, in his new book, "The Meaning of the Cross."

He answers: "The influences which killed Jesus are the very sins we find in society today—religious intolerance, commercial privilege, political expediency, pleasure-loving irresponsibility, unfaithfulness, the mob spirit, militarism, public apathy."

This is the enlightenment of a fair mind. It does not ask "Who killed Jesus?" nor answer with a timeless indictment against a people. If it contains condemnation it heaps its reproach on all human society, on human nature, on the sins of mankind.

For crucifixions go on to this day and the horizons of the world are silhouetted with crosses bearing living sacrifices. . . Crosses of bigotry. . . Crosses of hate. . . Crosses of prejudice and envy. . . And if we look into the faces of the victims we discern that most of them are Jews. . . Jews in Poland. . . Jews in Roumania. . . Jews in Hungary. . . Jews in Germany. . . Jews in Mexico.

Already long the crucified dead of the late war have been buried, but the crosses of hate and greed on which they perished still stand, while mankind fashions new and more powerful and more numerous weapons of destruction.

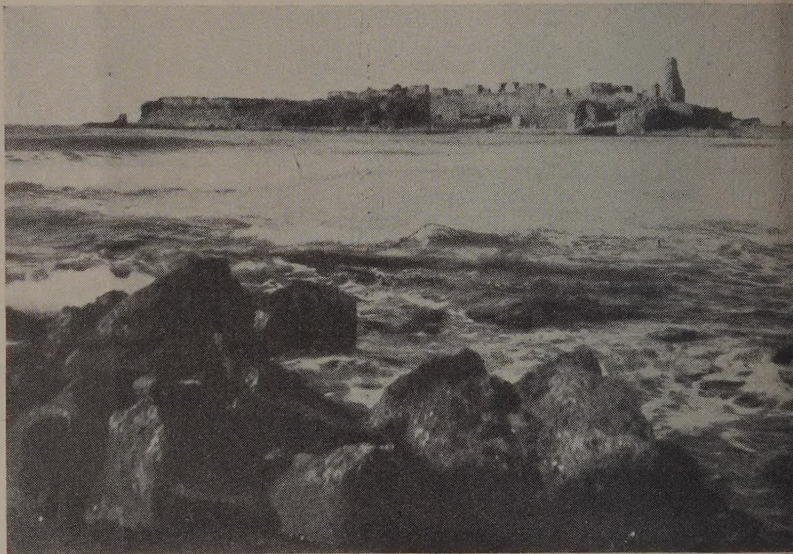


# ATHLIT

## An Epitome of Palestine Civilization

By NORMAN BENTWICH

**I**T is one of the striking features of Palestine that it is full of the meeting-places of ages and civilizations. Amidst its hills and caves primitive man developed from the brute beast, as is witnessed by the skull found a few years ago in the caves of Tabgha by the Sea of Galilee, and by the thousands of flint implements of the Musterian, the Palaeolithic and Neolithic periods which have been gathered in warmer parts of the land. Here the conquering races of antiquity—Hittites, Egyptians, Assyrians, Philistines and the rest—piled their fortresses and their temples one on the other, as witness the layers of the Tells of Beisan, Megiddo, Tel el Farah and others which the scientific excavator is now laying bare. Here later the Seleucides and the Romans encircled the Jewish Kingdom with their columned towns, Sebastiya, Jerash, Ascalon, of which the ruined theaters and temples still strew the ground: and after the Jewish Kingdom was brought to an end, the Byzantines multiplied their monasteries and the Crusaders their castles. And so we come to the epoch of the Arabs and the Turks whose walled cities, mosques and domed huts rise in rhythmic lines from the hills. And lastly to the red-roofed villages and the orange



*Crusaders Castle at Athlit, general view looking north.*

orchards and the pylons carrying electric power through the length and breadth of the country, which mark the return of the nascent Jewish people to its ancient home.

All this development through the ages may be seen in an epitome within the area of the single village of Athlit which lies on the coastal plain of Sharon some fifteen miles south of Haifa. There is a station of the Palestine Railways which, on the board announcing the name of the place, states "For the famous Crusaders' Castle." The castle ris-

ing on a bold promontory from the sea in a rugged mass of towers and walls is, indeed, the most striking thing on the landscape. Yet near by in a break of the foothills of the Carmel at the eastern edge of the coastal plain, lie certain deep dark caves which are likely to be as famous in the annals of pre-history as is the castle of Athlit in the chronicles of the Middle Ages. The caves are now under exploration by Miss Garrod of the British School of Archaeology who started on the work some years ago with three other women. The year she and her party have penetrated far into the labyrinth. They were led there through the discovery in one of the caves, of the first prehistoric work of art unearthed in the Near East. It was a carving of bone representing a bull-calf beautifully executed. The government inspector who made this discovery in his turn was led to the place, because it was originally proposed as a quarry from these very caves the stone required for the Haifa Harbour now under construction. But before the destruction of the ancient was begun for the sake of the industrial enterprise of today, the Department of Antiquities carried out a survey. So much light was thrown on the pre-historic age by this preliminary examination that it was decided that quarrying must not be allowed to ruin what had been preserved for tens of thousands of years, and that the tons of stone to be thrown into the sea should be obtained from the less precious cliff. The exploration



*Prehistoric caves near Athlit.*



the band of women have revealed number of human burials which are amongst the oldest known to archaeology, and a vast treasure of prehistoric industries ranging from the Neolithic period to the Bronze Age. The weapons and implements of bone and flint are piled feet deep on the floor of this earliest habitation of man.

#### Both ends of civilization represented at Athlit

At the other end of the ages and the march of civilization we have the harbor, now placed behind the long barrier of rocky hill which separates the foreshore and the castle of Athlit from the cultivated plain. And here, daily, some 100 workers assemble; 400 Arabs and 100 Jews, who with the most modern machinery remove the vast slabs of rock. The waiting railway trucks then carry the stone some fifteen miles, and there men hurl it into the sea by the point of Carmel beneath the Monastery of Elijah, whence a mole runs out more than half a mile.

The whole coast indeed is dotted with worked out quarries, and strewn, in the words of Sir George Lam Smith, with "the fiercer wreckage of harbors." Every little promontory, every islet that was formed off the sandy coast became

a Biblical times a port for the hardy Phoenician mariners from northern Syria. And it was on one of these promontories that in the twelfth century the Crusaders placed their strongest and most famous harbor. Before and after their time the place was known as Athlit; but it was renamed by them "the fortress of the pilgrims." Athlit has its ancient as well as its medieval record under that name though it is not mentioned in Scripture. Some years ago Jewish archaeologists found, amid its ruins, a slab bearing the two letters *ayin* and *Teth*: and scholars have conjectured the origin of its name in a Semitic root meaning a cranny in the rocks. They have identified it indeed with the fortress of Magdiel or Magdalel, "the castle of God" which is referred to in the book of Genesis (Ch. 36, v. 43.) amongst the list of places governed by Ishmaelite chiefs.

In the fourth century Eusebius, the most famous of the Patristic historians, writes of Magdiel in the land of the tribe of Naphtali, on the way to Acre, five miles from Dor. Now Dor was one of the great fortresses which guarded the land of Israel from the Northern invaders. It was transformed later into a Hellenistic town and port and has been identified with the village of Tantura, which lies five miles south of Athlit. There on another rocky promontory

you may still see the rounded columns and the strewn capitals of the Greek and Roman temple, gleaming in the sun, and the rocky shelves fashioned for the beaching of the galleys. And if that identification is correct, then Magdiel five miles to the North would be the predecessor or successor of Athlit. The road that runs along the coastal plain from Acre southwards to Jaffa, and on again to Gaza and the River of Egypt, is one of the main highways of the world's history, the Via Maris—the way to the sea. These ruined harbors of Athlit, Dor, Caesarea, and Apollonia lay along its course. The road was protected too by a number of fortresses of which one lay near Athlit and may still be distinguished in a rounded Tell which keeps a historic name. In Roman times it was known as *Districtum*; to the Crusaders it was *Detroit*, and its ruins today are called by the Arabs *Khirbet*—that is, the ruins of—*Dustri*. The fortress commanded the pass which led through the reef of rocks, and was known to the Byzantine chroniclers as *Petra Incisa*. But it was the Crusaders invading the country, and for less than a hundred years its rulers, who raised at Athlit the vast fortress of which the ruins still arouse amazement. After the disastrous defeat of the Frankish knights on the Horns of Hattin, when Saladin broke the power of the Latin kingdom of Jerusalem, the Crusaders were pinned down to a line of castles along or near the sea coast. Athlit was the strongest of their castles and the home of the Knights Templar and stood the unceasing attacks of the Saracens longer than the rest. But in 1291 it fell before the Emir Saladin Khalil, who finally broke the power of the Franks in Palestine. St. Jean D'Acre had already fallen a year earlier and with the capture of Athlit the Crusaders lost their remaining foothold on what is still sometimes called the Crusader Coast.

#### Department of Antiquities Restoring Old Fortress

Today the Department of Antiquities of the Government of Palestine is restoring the form of the old fortress which, with its outworks and faubourgs, covered an area of over fifty acres and was surrounded by a moat. The line of the moat is still intact—marked by evil-looking and evil-smelling pools. But it is proposed to let in the water so that the sea once again may encircle the castle. And while the ancient and medieval stronghold is being restored, modern industry, working side by side with archaeology, is changing the face of the land. The moat of the castle of Athlit borders

the salt pans laid out by the Palestine Salt Company on what were hitherto malarial marshes. The company, which is an off-shoot of the Palestine Jewish Colonization Association and the Palestine Economic Board, supplies nearly all the salt which is required for the people of Palestine, over 7000 tons a year, producing it from the evaporation of the sea water in these pans. At the border of the pans facing the massive ruins of the castle stands a factory where the salt is cleaned and crushed. And at the northern end of the pans the cranes lift the vast chunks of stone hewn from the quarry for the Haifa harbor. The noise of the blasting is the daily music of Athlit. But the pastoral pipe of Arab shepherds is still heard along the foreshore, though those shepherds who have squatted for years within the castle's precincts are now to be moved to a place where they cannot ruin the ruins.

#### Vicinity Today is Scene of Bustling Activity

The little Jewish agricultural village, planted on the plain by the Jewish Colonization Association some thirty years ago, has now become the home of a thriving population. In addition to the farmers' cottages, it includes the huts of the Jewish workers in the salt-pans and the quarries. One other ruin, however, and that a modern ruin, lies within the village lands of Athlit. It is the wreck of the Experimental Agricultural Station, founded by Alexander Aaronson some years before the War. It still displays its former functions by a shady avenue of Washington palms and is approached by a metalled road that before the War was the best piece of highway on the plain of Sharon. Its plantations are sadly deserted and withered, as they have been since the Turks laid them waste during the War. The only signs of activity are the pylons of the Palestine Electric Corporation, striding through the fields and waiting to receive the power from the Jordan which will bring a new development and prosperity to the plain of Sharon.

Save in this one corner, the lands and the foreshore of Athlit are humming with activity as they have not hummed for six hundred years. In this God's acre the ages have met; pre-historic, ancient, medieval and present; and the Jews who are now restoring the fertility of the soil where their ancestors ploughed, and helping to build the harbor where another Semitic people had its haven three thousand years ago, form the link of continuity in this epitome of civilization.



# Sylvia Sidney: Idol of Moviedom

By HAYNES A. GILBERT



N the movie world today the name of Sylvia Sidney shines with bright lustre. In three successive screen triumphs—first in *City Streets* with Gary Cooper, where she displaced Clara Bow, and then in the *American Tragedy* and *Street Scene*—she has presented herself as one of the outstanding stars of the yet embryo talking screen. She is spoken of from one end of the country to the other by an idolatrous public which, at first sight, succumbed to her charm, subtlety, wistfulness, and marvelous poise. She has now definitely established herself as a unique and vibrant screen personality; she has definitely secured for herself a unique position in the screen world.

Sylvia Sidney is a phenomenon in Hollywood for more reasons than one. She is a phenomenon, first of all, because she literally won her fame overnight; her rise towards stardom has been meteoric. Only yesterday she appeared sporadically on Broadway's stage, drifting from one stage-play to another without succeeding in making any definite or lasting impression upon either critics or audiences; today she is virtually the idol of a movie-mad nation, occupying the throne once held so securely by Clara Bow, and worshipped as only a handful of Hollywood's stars can be worshipped. She is a phenomenon, moreover, because she is not only the idol of the masses, but also of the most highbrow of intelligentsia. The critics—the dramatic critics as well as the movie—have spoken rhapsodically of her beautiful performances on the screen. Only the other week, Heywood Broun, the famous columnist, devoted an entire column towards praising the sensitivity of her interpretation of the leading role in *Street Scene*, maintaining that this was one of the greatest performances he had ever witnessed. Literary journals, devoted only to the highest of arts, have written paeans of praise to her. She is, therefore,



SYLVIA SIDNEY

that rare Hollywood combination: a movie-idol who is also a gifted and sensitive artist—a combination which speaks well for the way in which the talking-film has developed the tastes of the movie-public.

But what makes Sylvia Sidney even more of a phenomenon is that she is a Jewish girl—the first Jewish girl to become a pet and idol of Hollywood. We have had outstanding movie-personalities, it is true—Alma Rubens, Paul Muni, to mention only two examples—but Sylvia Sidney is the first of these to become an idol of all moviedom. What makes this especially significant is the fact that Sylvia Sidney is a Jewish girl not only by birth, but also by training and inclination. Her parents are Orthodox. Her father—Dr. Sigmund Sidney—is a dentist; her mother, Beatrice, is a pious Jewish woman who still (knowing the Sidney family I can vouch for this fact) blesses the Friday night candles. And Sylvia has never alienated herself from these Jewish surroundings. It is worthy of note that she did not change her name when she came to Hollywood; those who know Sylvia know how characteristic this is of her. She detests all affectation and pose; she has a pride not only about herself but about everything pertaining to her and to her family. It is also worthy of note that she did not change her personality in Hollywood—so many others do once they attain the peak of success. Hollywood knows that she is Jewish, because she is always telling it. With success she has lost none of her inherent simplicity and sincerity. Her letters to her mother are as simple and unaffected as though an out-of-town school girl—and not the idol of a country's movie-audiences—

## Back Home In The Bronx Her Mother Still Lights Candles Every Friday Night

were writing home to a Jewish mother who still blesses her Sabbath candles!

I remember with what horror the Sidney family heard the news that young Sylvia contemplated taking up a stage-career. Like all good Jewish parents, the Sidneys looked upon the stage with fear and suspicion; they were afraid that contact with the pernicious influence of the theatre would ruin the unaffected simplicity and naivete of their little daughter. Mrs. Sidney wanted Sylvia to stay at home, to learn cooking and house-keeping and to be prepared when the proper "match" would come along. Dr. Sidney wanted a college career for his daughter. Either one of them would have made any concession necessary on their own private desires if only Sylvia would stay away from the stage-door. But Sylvia was as strong-willed as she was lovable; she remained obdurate. She pleaded, urged—and then definitely demanded to be permitted to pursue her career. If they finally relented it was only because Sylvia's iron will was more potent than their entreaties. Sylvia went on the stage.

Shortly after Sylvia embarked on a theatrical career, her mother told a friend of hers: "I know I can trust Sylvia anywhere, at any time. I don't have to be afraid that she is on the stage. She is different." This may have been rationalization on Mrs. Sidney's part and this may very well sound like the words of so many other mothers who later suffered disillusionment—but at any rate, Mrs. Sidney's remark proved to be true. The stage did not spoil Sylvia. She still lived at home and led a secluded and simple life as though she were a stenographer or a school girl. Now that she is in Hollywood—and occupying a throne—her mother's words might once again be quoted. Fame, adulation, wealth have not turned her head. She is still the same Sylvia Sidney who lived up in the Bronx with her family. Hollywood may work its utmost malice but I am confident that it cannot touch the personality of this girl.



She was born in the Bronx and her early years were spent in the public schools. But school work never appealed to her very strongly. As long as she could remember her thoughts and dreams were centered upon the stage. When she was twelve years old she announced to her bewildered parents that she would embark upon a stage career. Relenting to her defiant demand, they enrolled her in a school of elocution. Here she studied with such zeal, and made such remarkable progress, that it seemed certain now that hers was to be the life of an actress. She was obviously born to and for the theater.

Further apprenticeship was served in the school for young actors and actresses which the Theater Guild founded. At the end of the year, she was selected to appear in the principal role of the play which the school was presenting, *Prunella*. She distinguished herself so completely in that performance that her instructors told her she was fully prepared for a professional career. Under the guidance of the Theater Guild School, Sylvia Sidney had acquired full maturity in her acting.

If, however, her apprentice years were characterized by her success, her years as a professional actress were not, unfortunately, so fruitful. She failed to make any impression. Her first position was in the *Challenge of Youth*, a play whose life was so short that Sylvia had little opportunity to attract attention. Then followed *Crime*, which A. H. Woods produced in New York with such outstanding success. Here, Sylvia Sidney received many favorable

notices, but she was not yet singled out as an outstanding actress. And notwithstanding the fact that *Crime* was an outstandingly successful play, Sylvia Sidney had difficulty in finding another connection when the run had finished. When she finally succeeded in procuring a role—it was in Maxwell Anderson's "Gods of the Lightning"—her employment was short but sweet. She was commented on favorably by the critics, but the play did not last a fortnight.

It is not generally known that at this time Sylvia Sidney made an appearance on the screen. A far-sighted producer engaged her to act in a forthcoming picture, *Through Different Eyes*. But he was not far-sighted enough to retain her services. Although she made an agreeable impression, he released her instantly—and Sylvia Sidney, discouraged by the adversity of her fortune, returned to the theater. Broadway would not accept her—and so she took a position as leading performer in the Rochester stock company. This proved to be a valuable connection for Sylvia. It gave her marvelous experience in acting different roles, and gave her a versatility she never before possessed. It also brought her name before New York producers.

It was not long before she was back on Broadway. But *Hard Luck* still dogged her footsteps—and though she appeared frequently, it was never with any lasting success. Her plays were usually poor, or else she was miscast, or else the lime-light was focused upon some great name in the same cast. Sylvia Sidney, however, made very little head-

way. It seemed now almost certain her career in the theater would be short-lived. She had become discouraged and was contemplating retirement.

Then she appeared in *Bad Girl*, the dramatization of Vina Delmar's popular novel. It seemed as though her usual misfortune still pursued her—for the play was a bad one destined to have a very short life on Broadway. But for once Sylvia eluded her customary bad luck. Her performance was the one redeeming feature of a drab play, and every critic commented on it. This was the first time that her true gifts were recognized. As a result of that performance, the Paramount Picture Corporation signed her, and—because Clara Bow was at the last moment indisposed to appear in *City Streets*—called upon her almost instantly.

The rest, of course, is well known. *City Streets* established Sylvia Sidney. It made possible her future triumphs.

Of her performances in the *American Tragedy* and *Street Scene* so much has already been written that to speak in great detail about them would be superfluous. In the *American Tragedy*, Sylvia Sidney more than justified her promises of *City Streets*. Her characterization of Roberta was drawn with subtle strokes. She acts with restraint and intelligence; there is the utmost simplicity in all of her performances. Even the most emotional scenes—who can ever forget those terrible moments when she realizes that Clyde Griffiths will not marry her?—are performed with the utmost economy of means. The result is a poignancy that splits the heart into two. She accomplishes far more with a simple gesture and with a soft cracked voice than do many other actresses with elaborate emotional volcanoes.

Her outstanding performance, to date, is as Rose Maurrant in Elmer Rice's *Street Scene*. As the young girl who is overwhelmed and crushed by a Fate she cannot hope to understand, Sylvia Sidney performs with such authority and distinction that she brings new shades and nuances to her role. The play acquires an altogether new dramatic intensity because of her movingly beautiful performance. It is her interpretation of this role which tells us convincingly that Sylvia Sidney is one of the most gifted actresses now appearing on the talking screen, and that she is well deserving of all the fame and adulation that are now being showered upon her.



Sylvia Sidney in a scene from the movie version of "Street Scene"



# New Light On Luigi Luzzatti

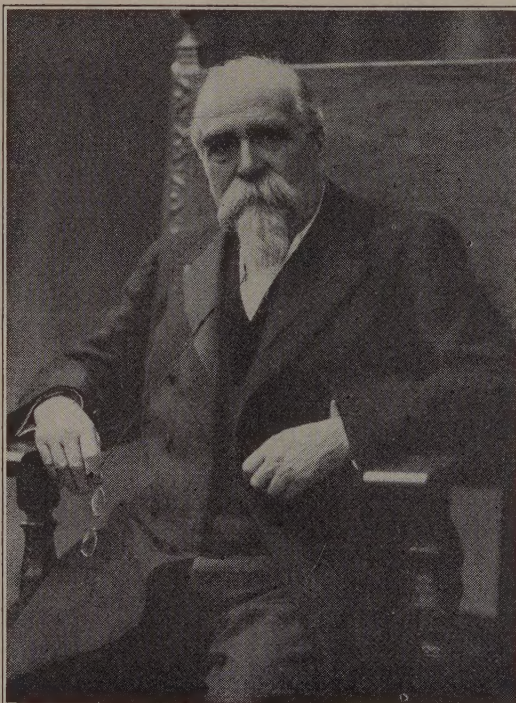
By RABBI LOUIS J. NEWMAN



HE name of Luzzatti is one with which to conjure in Jewish life. It is found in the annals of Italian history, relating particularly to Hebraic literature, for over 350 years. In modern times its foremost representative is the illustrious Luigi Luzzatti (1841-1927) who, during his lifetime, "bridged the period of Italian reconstruction by political parties, from the Union of the Third Italy to Fascism." When Benito Mussolini announced the death of the Premier who had guided Italy's destinies before him, he paid him high tribute, saying: "I frequently had cause during the last few years to appreciate the wisdom of Luzzatti's counsel in connection with measures which the Fascist government is carrying out through the cooperative organizations."

Many parallelisms are to be found between the careers of Gladstone of England and Luzzatti of Italy. "Gladstone left to me," said the latter, "the protection of the Armenians." His interests covered a wide range, and the major forces of the nineteenth and twentieth centuries were mirrored in his career.

We are indebted to Max J. Kohler for significant new light on the life works of Luzzatti. In one of the most imposing and monumental volumes of contemporary literature, Mr. Kohler has made available to the English reading public the major writings of Luzzatti who, in addition to being Premier, was also Professor of Public Law at the University of Rome. The book is called "God in Freedom," and was first published in 1909 under the title "La Libertà di Coscienza e di Scienza." It later appeared in French, German, and Japanese translations; the English rendition has been made from the Italian by Prof. A. Arbib-Costa, professor of Italian at the College of the City of New York. According to the editor, Mr. Kohler, the translator has succeeded "in preserving the style of the author, being mindful of the warning contained in the Italian saying: 'A translator is a traitor.'" The



LUIGI LUZZATTI

volume, which totals over 794 pages, is another example of the service which Mr. Kohler has rendered to the cause of historical research and literature. The book is dedicated "to the memory of Louis Marshall and Jacob H. Schiff, leaders in the movements for the abrogation of the Treaty of 1832 between the United States and Russia, and for the international protection of religious minorities."

The volume was issued in commemoration of the 150th anniversary of the Constitutional Establishment of Religious Liberty.

Luzzatti, though at times attracted to the Unitarian viewpoint of Channing, remained throughout his life a Jew. Psychologists will not find it difficult to understand why a statesman of Jewish birth in an Italian country should turn his energies in the direction of religious liberty; by the same token it is easy to appreciate why Jewish initiative has resulted in the publication of the great compilation dedicated to religious toleration. Luzzatti affirmed that he had been influential in inducing Italy

to advocate religious freedom provisions at the Congress of Berlin in 1878, and he writes:

"I am an atheist, outside every church; one who sucks honey from every faith, from every philosophy, and considering religions as facts of human natural history. I defend their liberty; and feel injured by every offense to every creed, whichever it may be... But the defense of heavenly freedom in whatever corner of the world it is violated, is the condition, the food, of my moral life. I defend the inviolability of all religious and philosophical faiths, and therefore I am. This is my application of the famous Cartesian dictum."

This statement might seem to imply aloofness from Judaism and Jewry, but in reply to a group of prelates who, after reading his introduction to the "Little Flowers of St. Francis," exhorted him to become a convert to Catholicism, he wrote:

"I have a profound respect for my own religion, even if I have lost my ardent faith in it; but when I am faced with reproach for my Hebraic origin, or when the Jews are persecuted, then, in the face of injury and mockery, I feel myself again to be, and I declare myself to be a Jew. My favorite ancestor is the prophet Isaiah."

We might well wish that Luzzatti had felt himself more closely allied to Judaism in days devoid of active persecution, but since prejudice is the almost daily lot of Jews everywhere, it is likely that Luzzatti remained continuously conscious of his Jewish affiliations. He was a statesman who rose high in the admiration of his country and the world, yet he labored till the end of his life for Israel. Had Luzzatti been born in a different age, he might have been even more closely identified with the lot of Israel in Europe, Palestine and elsewhere. But no one could ever find him seeking to conceal his Jewish birth, as other statesmen of Italy, Belgium, France, and other countries have done. The eloquent and in-



spired essays which are included in "God and Freedom" are testimony to his fellow-feeling for Israel, the people, and his knowledge of Israel's literature and history.

Luzzatti pays a tribute to Providence, R. I., "one of the first cities where God could be worshipped in freedom." He extols Roger Williams.

Luzzatti hails "the expiatory monument to Michael Servetus in Geneva." "The act performed at Geneva for Servetus," he says, "ought to be imitated in Italy for Galileo and others."

In his discussion of Spinoza, Luzzatti gives voice to noble sentiments which may, in a sense, be regarded as the text of "God and Freedom," a veritable summary of his entire viewpoint:

"A biased thinker upholds the thesis that religion is by its nature intolerant, and that until God is exiled from heaven, peace will not reign among men. Must there be a fatal antagonism between celestial servitude and human freedom?"

"But men cannot bow to such a cruel sentence. Religion and freedom are two fundamental, essential, indestructible facts of human nature. Were religion to disappear the heart of humanity would cease to be; were freedom to perish, human reason would be blotted out.

"But we still nourish the hope of a final accord between faith and liberty, even if we are to be called idealists and optimists, terms which mean, for a certain positivist school, weakness and prejudice. This hope will be strengthened by the transubstantiation of the Dutch philosopher's mind into ours; and all may approach this sort of ideal pantheism. This sublime sentence ought to be inscribed upon the chairs of philosophy and upon the pediments of churches: Not only is freedom of thought consistent with the preservation of piety and the peace of the state but if it were destroyed both piety and peace in the state would be annihilated.

"By cultivating this ideal, faith would be purified without being extinguished; freedom would grow, nourishing and never weakening the most vital forces of the human mind.

"The kingdom of liberty would indeed be a kingdom of darkening if its coming were to coincide with the death of faith."

The revival of interest in Spinoza's philosophy and viewpoint on political affairs makes Luzzatti's words of special value.

In the same fashion his comments upon the importance of the Jews of Spain assume additional meaning by virtue of the recent revolution which granted religious liberty in the country of the Great Expulsion. Luzzatti quotes approvingly from the words

of Vincente Blasco Ibanez, distinguished novelist, in "La Catedral:"

"Decadence begins with the quartering of the robust young body of Arabic, Judaic and Christian Spain... Then comes a new calamity, the expulsion of the Spanish Jews... that people which had given to the learning of the Middle Ages a Maimonides, and was the support of Spanish industry and commerce, left our country in a body... The departure of the Jews coincides with the beginning of the depopulation of Spain, determined also by other causes, which reduced in two hundred years the population from thirty to seven millions."

Freedom of conscience and will are sacred to Luzzatti. "We can," he says, "we must reject, since the later discoveries of psychology and statistics, the freedom of indifference, the whim of will. But how can we, studying man in history, exclude that essential freedom which sets a goal for itself and after giving itself a moral command obeys, always and everywhere? Statistics may reveal the dreary uniformity of evil as expressed in the crimes of men, and this is an incontestable revelation; but not for this do the great assertions of free will grow dim."

He quotes from Darwin's words:

"Thus from the war of nature, from famine and death, the most exalted object of which we are capable of conceiving, namely, the production of the higher animals, directly follows. There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms, most beautiful and most wonderful, have been and are being evolved."

Luzzatti's comment follows: "One seems to hear the voice of the Psalmist, and in Darwin's words so admirable a creation tells the glory of the Creator."

Whatever Luzzatti's personal theology, the documents assembled by Mr. Kohler prove the Premier's abiding zeal for the protection of the Jewish minorities in Europe and the upbuilding of Jewish rights in Palestine. He writes eloquently of the problems and misfortunes of the Jews in Roumania, and the diplomatic correspondence included in the work makes it an important source book for historians. Luzzatti says he was prompted to defend the Roumanian Jews solely as "a question of freedom" and "in the name of liberty, in the name of the universal conscience of the civilized world." But no one reading his powerful words of protest in 1913-1914 can doubt his deep-seated Jewish patriotism. Writ-

ing to Edmond de Rothschild, he says, "We must today wage a great battle and win a victory similar to that which French democracy achieved in the Dreyfus affair. All reactions begin by rearing a case against the Jews, martyrs of history."

His expressions of good will towards Palestine were frequent; in November, 1920, he addressed a message to the cooperative farmers of the country; in 1925 he sent a message to the Hebrew University in Jerusalem, and in the same year he issued a statement on Jews and agriculture in the Holy Land. "In Palestine," he wrote in 1920, "the Jews should prefer that of the soil to all other labors, renewing the Biblical miracles of the bunches of grapes wonderful for weight and flavor. The writer of these heartfelt words, having reached the age of eighty, is ready to help the associations of Palestine, as he has since his youth those of Italy, his lovable and beloved country."

In 1925 he wrote: "The bold experience of colonization taken by the Jews in Palestine has a value transcending that of the problems of race and Zionism. It proves that the Jews can, after twenty centuries, be again unsurpassable cultivators, and it proves too, that the Syrian land, for thousands of years a squalid and desolate rocky desert, can become once more a smiling garden."

The aged Luzzatti sends a message to the Jews of the United States; on January 22, he addressed a splendid greeting to B'nai B'rith, wherein he echoes the well-known sentiment: "The oppression or the freedom of Israel marks the level of civilization of a country, and every people has the Jews it deserves." His voluminous articles on the Jews of Russia, Poland, and allied subjects indicate that to the end Luzzatti's mind ranged the world, seeking out injustice, and aiming to correct it with prestige and influence which years of achievement had deepened with authority.

Space does not permit a discussion here of the basic documents which Mr. Kohler has included as Appendices to "God in Freedom." Out of the magnificent collection emerges the giant figure of the Premier, the Jew, the Italian. The mantle of Isaiah, his favorite prophet, enveloped Luigi Luzzatti, and Israel is greater for being able to claim him as one of its sons. Luzzatti was a multi-sided personality, and his vast talents are apparent in his writings. Posterity will rejoice to look into "God in Freedom" for material concerning an interpretive biography of the venerable statesman and seer, who, like so many other Jews, synthesized within himself the chief elements of a whole epoch.



# A Jewish Prisoner Speaks

By ALBERT H. SCHWARTZ



WE have all read countless discourses on prejudice and

the evils of anti-Semitic feeling. Its sinister influence seems to reach to every part of the world. But there is one place in which it has no foothold, and will gain none with the present far-seeing and understanding administration.

The Ohio Penitentiary—the largest of the many “Big Houses”—is the Eden of which I speak.

Being a young Jewish inmate of 24 years, four of them spent at the present address, it is possible that I shall be able to give an interesting insight to prison problems as the Jew finds them. Perhaps some mistaken ideas will be cleared up and a better understanding result, and that is the thought with which I write.

First, we might mention that the most surprising fact in connection with the Jewish inmates of our penal institutions is that they constitute a negligible minority! When we know that the average is somewhat less than one Jew to the hundred prison population it can be readily seen that there is a sound basis for assuming the race as a whole to be more law-abiding than others!

At the peak of this institution's population, with over five thousand inmates confined, less than fifty of them are Jewish.

Another fact that gives food for thought is that only two Jews have been executed for capital crime in this state since the adoption of the supreme penalty! And lest you think that possibly the reason is few executions, we might as well state that 285 have paid with their lives for crimes committed. Murder being the only crime punishable by death,



*Synagogue at Ohio Penitentiary*

there would seem some sound basis for the assertion that the Jew is peace-loving and holds no ill-feeling towards his fellow-man, even though he has been persecuted through the ages.

What happens to these few Jews

who do get into trouble and are sentenced to penal servitude? How are they treated? What do they do to prepare for the day of their release?

These are questions that should be of interest to every Jew in America. They are of vital importance if we are to see any alleviation of the present day crime problem, for it is only when the people take an active interest in their penal institutions and make possible corrective measures, that we can expect to cut crime.

The Jew in penal institutions, or at least in this one,

is treated just the same as those of other races. You will find him working in the various shops and offices. By his own initiative he generally manages to work himself up to something a little better than the menial tasks. This again is a tribute to his industry and ability.

It is a significant fact that most of the Jewish inmates of this institution are studying and preparing for the future. Correspondence courses are in great demand and they range from poultry raising to engineering. Some of the study records that have been made are truly remarkable.

Those that are in need of common school education can get it, and for those more advanced, their own willingness to work is the only limit to what they may accomplish here behind the grey prison walls. Many have, through a course of study completed here, stepped out into the outer world better fitted to fight the battle of life than when they entered the prison. Sad to relate, this is not always so. Prison, like everything else, is what you make it. When men are sentenced to prison for any length of time there are just two things that happen, and no more:



*The late Rabbi I. B. Jashenosky*



either the man beats the sentence through study and progressive work, or the sentence beats the man and leaves him bitter and cynical, with an anti-social complex that precludes his ever becoming a useful member of society, and for his own protection as well as others he should be permanently confined.

We are proud to be able to say that Jew, indeed, are the Jews to be found in this latter group. Rather, they are almost without exception willing to admit that they have done wrong, and are paying the penalty like real men without whining and blaming others for the circumstances they find themselves in. And it is a fairly good rule that when a man takes diversity with a smile he can be depended upon to do all that is expected under favorable circumstances. From behind the grim, grey prison walls the Jew looks to the outside world as the "promised land" where he will succeed in direct proportion to the effort he makes in preparing himself with the opportunities he has at hand. He looks forward to the future, confident in his own preparation and ability to make his mark in the outer world. And for the man who has fallen, this is a far harder problem than for those who have always walked the straight and the narrow.

There are several outstanding Jewish personalities around the prison that might prove interesting.

One young fellow doing a long sentence for bank robbery has become an accomplished musician since coming to the institution. At present he is the leader of the penitentiary orchestra and his playing and directing are causing considerable comment.

During the sickness preceding the death of the Grand Old Man of the Prison, Rabbi Jashenosky—who was without doubt the most beloved man that ever entered these walls (for 55 years he did social service work here under the auspices of B'nai B'rith)—Jew and Gentile uniting to give him thanks for his untiring work so richly merited, this young musician played "Eli, Eli," that beautiful composition by Jacob Sandler, as a clarinet solo, in one of the penitentiary broadcasts, and along with the haunting strains of that beloved Jewish melody went the well wishes of every man in the prison to one whom they called friend and counselor. His death was keenly felt by those of the grey brotherhood who had come to look forward to his words of wisdom and helpful, cheerful attitude. He was a real force for good in the world, this little, somewhat wizened, genial old man. Not five feet tall, he was a giant among men and will long be remembered by the thou-

sands who came in contact with him while they were behind prison walls. America's penal and crime problem would become a comparatively simple matter if there were more men like Rabbi Jashenosky to point the way, not only to Jew, but Gentile as well.

Few people seem to realize the importance of a proper interest in their institutions. Of course, there are organizations to look after these things. But they do them as organizations and not as individuals. The results are not all that could be desired, and they could be infinitely bettered



Jack Myers

if more people would take an active interest in such work. The field is broad. There are the detention homes, industrial schools, opportunity farms, reform schools, and lastly, the penitentiaries. With proper guidance in some of the former—granting that changes will be made when people take enough interest to see how they are really run—a great proportion can be kept from finally landing in the penitentiary. At present, sad as it may seem, these places act as preparatory schools leading to the "Big House." They are the hotbeds that nourish the seed stock from which we reap our annual crime harvest. If there is to be any change from this old-fashioned, futile and foolish method of treating juvenile offenders, it will have to be one rather sweeping in its action, for if there is one thing we know about our present penal system, it is that our Reformatories *don't reform*. They will when the people become sufficiently interested to make the necessary changes, and not before. But let's get back to the Jew in jail.

In addition to the young musician already mentioned, there are others who have made themselves an important unit in the work of the prison. One of the best "head nurses" in the history of the institution is a Jewish fellow serving a "bit" for forgery. Others are learning trades and working in various shops and offices throughout the institution. Another group are those trying to follow in the footsteps of O. Henry, that great master of the modern short story—who incidentally began his career in the literary field from the same address. None of the Jewish writers have, as yet, set the world on fire, but they are beating the prison sentence and working towards the day of their release. Literary success may smile on some of them

some time. O. Henry is not the only writer who became fairly proficient at this address, though he is by far the most outstanding. At present there are men making three hundred dollars a month and better, working only in their spare time, three hours a night! This is something rather unusual to be encountered in a search through this social junk-heap where society keeps its cast-offs and worthless! A walk through this walled city will show artists, writers, sculptors, and scholars of all kinds; most of them have simply taken advantage of the opportunities offered and perfected themselves in their chosen work. And not a few of these talented men will be found to be Jews.

Another evidence of the good work being done by the Jewish inmate is our Synagogue. Here we worship amid ideal surroundings in our own private house of prayer. Possibly this is the most unusual synagogue in America. In the first place it is a church within a church, being located in the Protestant chapel building. This building itself is unique, in that it is the first permanent house of worship ever erected in its entirety by members of its congregation. Here under one roof Jew and Gentile worship according to their beliefs. Even though the chapel proper and our synagogue are entirely separate, the fact that they are under one roof and that our services are conducted at the same hour is something to think about! Persecuted for centuries and driven from pillar to post, the Jew here finds a haven of rest; a place to worship as he will.

This beautiful little synagogue is largely the result of the generous contributions on the part of the Jewish inmates and the splendid efforts of B'nai B'rith. All the ritual necessities are to be found, and a lot of decorative material that adds to the value of the room of worship by making it beautiful.

Services are conducted here each Sabbath under the auspices of B'nai B'rith, with Mr. Jack Myers as the head of the Penal Committee. All Jewish holidays are fittingly observed and the Council of Jewish Women bring the wherewithal to celebrate the feasts.

It is with the help of these good people that the Jewish inmate here is encouraged to a better life.

By grasping the opportunities offered and doing the best he can to prepare, the possibility of success upon release is increased, as well as making good on parole. Few Jews are ever returned for failure to live up to the terms of their release. By proper preparation they avoid failure and go on to real success.



# Disraeli Died Fifty Years Ago

By HAROLD BERMAN

**F**IFTY years have now elapsed since the death of the man who embodied in his person the strangest paradox in the political and literary life of modern times, if not of all times. Benjamin Disraeli, a figure in which were blended the color, the warmth, and the moody dreaminess of the East, with the drab, realistic practicality of the West, made his initial appearance on that great stage that he was destined to occupy so brilliantly for so many years thereafter, by the usually thorny path of literature, which seldom, if ever, leads to the road of statesmanship and world-wide renown and power.

In 1826, Benjamin Disraeli, the future Earl of Beaconsfield, Prime Minister-to-be of the United Kingdom, founder of the British Empire in India, the favorite of his Queen, and destined to become one of the most powerful statesmen in Europe, published his "Vivian Grey," a satirical novel dealing with the social and political life of the upper classes of Britain, the same upper classes in whose hands the government of that great country then reposed, for weal or for woe. Such was the genesis of that dazzling and almost miraculous career of this man, which, in its unfolding, recalls a chapter in the Arabian Nights.

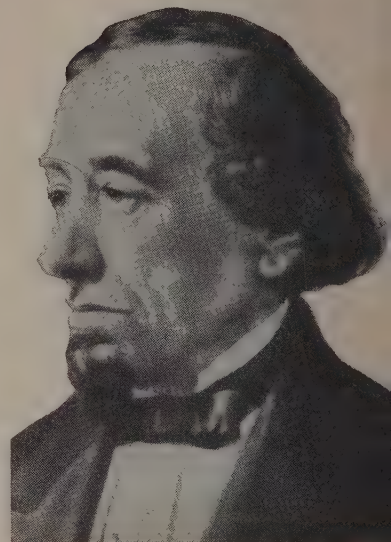
Disraeli was indeed a unique figure, a puzzling, sphinx-like figure, in modern statesmanship. Born a Jew and the grandson of an Italian immigrant, he came in time to rule the greatest Empire that the world has ever seen, upon which, it is said, the sun never sets.

Disraeli reached the goal of statesmanship by the road of Letters. Thomas Babington Macaulay, John Morley, and Trevelyan furnish the most conspicuous examples of this British proclivity to shower honors and confer powers upon the man of letters. In the case of Disraeli, however, this transition from the thought to deed came about in a totally different manner. For Disraeli, when he first came to the House of Commons, had published only two books, and these were but immature novels.

Add to this the fact that Disraeli was both a puzzle and an enigma as well as the subject of no little prejudice on account of his Jewish descent (and at that time, no Jew could sit in Parliament, a disability

that both Macaulay and Disraeli in after years labored hard, and successfully, to remove) and his career becomes even a greater source of wonder and admiration to us. It becomes as well as irrefutable evidence of the man's all-compelling genius, a genius that swept everything before it by the sheer force of its inborn power. This man, with his unmistakably Jewish name, his Hebraic face, his exotic love of color and flamboyance, his weakness for green velvet jackets and breeches, scarlet or plum-colored waistcoats, and silver shoe buckles; this man who affected a flowery and bombastic style in his public speaking, a style that was almost Oriental in its richness—this extraordinary man did reach the political arena, maintained his place there despite all efforts by his enemies as well as party opponents to dislodge him, and forged steadily ahead until he had reached the very pinnacle of power and fame. He had to rely on his own gifts for the simple reason that he was favored by very few other natural advantages, such as noble birth, family connections, or great wealth that practically all successful British politicians and statesmen of the time possessed.

One likes to let his fancy play with the thought of what would have happened to this extraordinarily gifted man, and what turn his future would have taken, had not his father, museum-burrowing recluse, book-lover, and author of most curious of scholarly work, quarreled with the *Ma'Amad* of the Portuguese synagogue of London. The *Ma'Amad* had him appointed to a wardenship that he wasn't interested enough in to accept and discharge the duties thereof, and the consequence of this was that, after a quarrel of three long years, and a fine which he refused to pay, he withdrew entirely from the Jewish community, and after a time allowed his friend, the historian Turner, to baptize his children into the Christian faith. On July 31, 1817, a few months before his scheduled "Bar Mitzvah," Benjamin, together with his two brothers and sister Sarah, formally ceased to be members of the Jewish community, but became henceforth, at least officially, members of the Church of England, though their Voltairean father himself neither abjured his old faith nor formally accepted any



BENJAMIN DISRAELI

other in its place. To a man of his skeptical bent of mind, all faiths were equally good and bad at the same time.

If this foolish and obstinate quarrel had not broken out, Disraeli would most certainly have remained in the ranks of Jewry. And then that remarkable and fascinating career that was to be his so soon afterward would no doubt have been closed to him. Britain would have been deprived of his great services, and World Jewry would have been denied one of its proudest boasts as well as its defender in the hour of need.

For, picture what the life and work of this man, though converted to Christianity in his early boyhood, meant to the Jews languishing under the yoke of the Czars and the King of Roumania! Despised and downtrodden, deprived of almost all human rights, barred from holding a office, and denied any voice in their own government, they could only point with pride to one of their own despised brotherhood holding the reins of government in the great British Kingdom. And that man, moreover, had retained his love and pride of race; acclaimed it from the platform and political hustings, and wrote of it in terms of rapture and longing in his books. These books had been translated and assiduously read by his racial brethren in the drear ghettos of Russia and Poland.



so that they brought no little spiritual exaltation and joy to these most downtrodden of all human beings.

WE learn from the numerous biographies written of him in recent years, that Disraeli, after having abandoned the law as unsuitable to his temperament, and after having labored in stocks with disastrous results, and after having failed also as the co-editor and co-publisher of a daily newspaper, in which enterprise he was engaged with no less a person than John Murray, the publisher, and James Lockhart, the son-in-law of Sir Walter Scott, at the age of twenty-one (this happened in the year 1825) suddenly retired to his chambers and, in the space of our brief months, produced his "Vivian Grey," a satirical novel in five volumes, the first two of which were published anonymously early in the next year, 1826, and the other three in the following year. This book, the production of a mere boy, immediately took the reading public by storm, provoking at the same time not a little speculative curiosity as to its authorship. Nor were the voices of the croaker and detractor entirely absent, as usually happens in the case of most unknown authors. The book—the first two volumes, that is—went through three editions in the space of the first year, encouraging the author as a consequence to place his name on the title page in the following year when the succeeding parts of the book were published, thus establishing the author firmly in his position as a man of letters, as well as a man of considerable future promise, though no one as yet dreamed of him as the coming man in the political sense.

Since Disraeli entered the political arena by the way of letters, and as "Vivian Grey" was his first effort in that field, it is worth while to devote a little space here to that work. "Vivian Grey" is a dashing, spirited story, abounding in satirical incident. It paints a full-fledged portrait of the political and social life, of the intrigue and race for power current in those early days among certain classes of British society. Many of the characters appearing therein are but a thin disguise, so that many a person of the time, prominent in the political life of England, is easily recognizable. Others, however, are but stock names. Some of the framework of the story, as well as the incidents transpiring therein, are a trifle too simple, it is true, and show a lack of sophistication on the part of the youthful author. Vivian Grey is the *alter ego* of the author himself, despite his vehement protestations in the introductory chapter of Volume III; Marcu Grey du-

plicates, in almost every essential detail, his library-cloistered father; while the adventure of Grey's trip to Wales in search of Mr. Cleveland, who was to organize the Carabas political party, are reminiscent of the author's trip to Scotland in search of Lockhart in the previous year. The greater portion of the book deals with people and relates incidents that are copied, though in an exaggerated form, from actual life. The characters talk and act throughout the book in a manner and with a freedom from all restraint such as only the exuberant fancy of a spirited and greatly talented young man could have made them talk and behave. That is, so the critics of the book at the time of its appearance most solemnly avowed, but we, the readers of the book today, do not see it at all. To us, as we read our edition of "Vivian Grey," it appears that the characters therein are not so terribly riotous and spirited. What is the secret of this apparent discrepancy between the opinion of his day and our own? Revision, of course! And thereby hangs an interesting tale.

Disraeli, after publishing his "Vivian Grey" and his "Ixion," went on an extensive tour—two tours, in fact; one of them covering France, Germany, Spain and Italy, and another, later on, to Malta, Egypt, Albania, Corfu and Palestine. The results of his trip to the Orient are embodied in "Alroy," in "Tancred," and in his posthumously published and exceedingly beautiful "Home Letters," letters that abound on every page and in every paragraph with unexcelled word-paintings of the dreamy Orient, of its poetry and languorous beauty that had so completely fascinated the young traveler.

Some people are apt to assume that Disraeli's sympathy with the Turks after the Russo-Turkish war of 1878 and his championing of their side against Russia at the Congress of Berlin, was mere diplomatic expediency. This, however, is not the fact. His championship of the cause of Turkey, as of the Eastern peoples generally, runs like a red thread through his entire active life, both political and literary. Most of us are familiar with his "David Alroy" and his "Tancred," but not many know his "Home Letters," written to his sister Sarah during his Eastern journey of 1830. Let me quote out of the many passages teeming with love for, and intoxication of, the Orient:

"I am disappointed in entering Albania, and visiting Yanina and the 'romantic Zitza,' for the whole country is in a state of insurrection. *I am glad to see the Porte everywhere triumphant.*" (Letter written from Corfu, p. 73.) And . . . "fair play

their monarch certainly had not during the last campaign (the Crimean War of 1824) . . . The Sultan had to struggle against an unprecedented conspiracy the whole time." (pp. 108-9). We should also recall that his father, Isaac Disraeli, was the author of "Mejuoun and Leila," the first Oriental romance in English literature.

He published the last three volumes of "Vivian Grey" immediately after his return from his first European trip, writing some parts of the book while on his voyage. On his return from the second trip he stood twice for Parliament, finally being elected, after his initial failure, in 1833. In Parliamentary life he at last found his *metier*, rising steadily to power and leadership. But, as he rose in fame and prestige and as his name and responsibility grew, that early indiscretion of his—"Vivian Grey"—began to irk him. Its broad, and somewhat cruel satire of life and people, its flaying of prominent men and exposing them to ridicule under such thin and easily recognizable disguises, his telling of so many tales out of the political school, and his exposing of all the political backstage secrets, as it were, now rose like a spectre in the dark, to haunt him. His own growing power and prominence were throwing him increasingly into contact with the very people, or their immediate kin, that he had so cruelly satirized. Not being able to suppress the book, since it was a popular favorite with new editions being constantly called for, he sat down to revise it radically, to trim its claws and file its teeth, so to say. That was the only form of atonement left to him now.

In the library of a well-known American collector is treasured a complete copy—the only copy in the world—of the original proof-sheets of the revised edition of "Vivian Grey," the pages duly annotated in the handwriting of none other than Lord Beaconsfield himself. Therein we can trace the many radical changes made by the celebrated author in his work twenty years after its original publication. It is fascinating indeed, to turn these heavily scored pages, and follow the step-by-step progress of the "denaturalization" process in this book written more than one hundred years ago by a stripling of 21, who then dreamt but vaguely, if at all, of the greatness and the fame that the future had in store for him. This revised book, one must admit, has gained in coherence and lucidity for what it has lost in its original spiciness and riotous freedom. Unfortunately, these changes and excisions are too numerous to be quoted in the space at our disposal here.



CONVINCED that Palestine has ceased to be merely a land of memories and ancient relics, but has rather become a modern land where Jews have wrought miracles within the last generation, the tourist company of Raymond and Whitcomb, in connection with the Palestine Travel Guild, has for the first time in its history, invited a Jew to lead a tour to Palestine. Rabbi Solomon Goldman, of Temple Anshe Emet, Chicago, a member of the B'nai B'rith Hillel Foundation Commission, will lead the tour.

It is felt that the achievements of Jewish pioneering in Palestine should challenge the interest of the entire world, and that Jews from other countries will be interested in seeing for themselves how the waste lands of Palestine have been turned into a productive, progressive state. The tour is planned not only for students, but for the general public. It will set out on March 22, arrive in Palestine early in April, and remain there into May. In addition to all there is to be known and seen in the land, there will be this April, in Tel Aviv, a World's Fair. Several stops will be made on the Mediterranean Coast; Syria and Egypt will also be visited.

A NEW non-sectarian journal for scholars and laymen interested in scholarship will appear in January. It is entitled *The American Scholar*, will appear quarterly, and is published under the auspices of Phi Beta Kappa.

FOR the first time in ten years, the Commissar of Education in the Soviet Republic has issued a call for the convocation of a conference of Yiddish cultural workers. The conference, called for January, will be devoted to a discussion of the position of the educational institutions and the work of enlightening the Jewish masses on Yiddish culture.

THOUSANDS of members of Jewish youth organizations throughout the country observed Flag Day in the interests of the Jewish National Fund on the Sunday occurring during Chanukah. Since the first Maccabean Day collection 18 years ago, more than \$1,000,000 has been raised through this medium for the Jewish National Fund.

NOW that the Soviet government has permitted the entry of food parcels into the country from abroad, the Lubawitcher Rebbe, Dr. Schneuersohn, in Warsaw, has issued an appeal to the Jews of America to send food to their co-religionists in Russia. He declared the Jews there are facing starvation.

# A CROSS-SECTION

(Compiled with the aid of...)



*A group of Braille workers at the B'nai B'rith Hillel Foundation at Illinois*

JEWISH students who profit by the activities of the B'nai B'rith Hillel Foundations in eight universities, believe in giving as well as receiving. Each Foundation numbers social service and philanthropic work among its activities.

Several of the Foundations have groups which contribute part of their time to the making of books in Braille for the blind in Jewish institutions.

The above picture shows one of the units in the Braille Class at the Hillel Foundation at the University of Illinois. These girls worked an entire semester under the direction of

Philip Pofcher, a Jewish student who was blind for four years and recovered his sight recently.

The girls transcribe into Braille little tales of Jewish interest, poems, stories, current news of the world and so on, and create a monthly magazine which is bound and sent to the Jewish children in the State Institution for the Blind at Jacksonville, Ill. There are 18 Jewish children there, and the material they receive from the Hillel Foundation is the only material of Jewish content and interest which comes to them.

The Illinois Hillel Foundation Braille Unit is under the supervision of the American Red Cross.

WILLIAM SUSMAN, a Jewish pathologist in the Manchester (Eng.) Jewish Hospital, has been hailed in the London Medical Journal and in the English press as the discoverer of important treatments for cancer.

AT Kishineff, scene of the notorious pogrom of 1903, more than 2,000 of the poorest Jewish children are unable to attend school because the local Kehillah has no funds with which to pay the teachers. All other institutions maintained by the Kehillah are also on the verge of collapse.

DR. GOTTFRIED, a Vilna Jew, is endeavoring to transfer Polish Jews to Spain for settlement there. He is

a personal friend of former President Zamora of Spain, and hopes that he will be able to obtain the necessary concessions from the Spanish government to settle the Jews on the land.

JEWISH benefactors have contributed \$80,573,242 to various Foundations in America for general education, social welfare, public health, business industry promotion, agricultural research, the development of physical sciences, and the promotion of racial relations. This sum is nearly ten per cent of a total of approximately \$900,000,000, comprising the capital of 122 Foundations throughout the country.



# OF JEWISH LIFE

(Wide Jewish Telegraphic Agency)

THE old, established, wealthy Jewish bourgeoisie of Roumania faces economic destruction, Dr. William Filderman, president of the Union of Roumanian Jews, declared in a recent interview. In recent months a number of big banks and industrial enterprises directed by Jews have closed down one after another, he said. This is resulting in increased unemployment among the general Jewish population, and Jewish institutions are suffering accordingly. He predicted that the coming winter will witness one of the gravest crises in Roumanian Jewish history. The peasant population of Roumania is much better off, he stated, than the urban dwellers, but in Roumania most of the Jews live in large cities.

ECONOMIES to be made in the Palestine Administration costs will amount to \$1,500,000, it has been disclosed. The recommendations permitting this saving were made in the report of the O'Donnell Economic Commission.

THE first Jew elected state grand chancellor of the Order Knights of Pythias is Frank Berman of Detroit. He was for more than 25 years the Detroit grand chancellor of that fraternity.

TEN leading Jewish organizations in Cuba have formulated plans for a central body to protect Jewish interests in Cuba. The Cuban Federation is supporting the project.

DESPITE anti-Jewish excesses in Poland, the Jewish people there will not be intimidated into giving up their fight for equal rights, it has been revealed by Deputy Heinrich Rosmarin, vice-president of the Club of Jewish Deputies, in Warsaw. He asserted that the National Democrat party deliberately aimed at carrying the attacks upon the Jews beyond the University confines in an effort to bring the party to the fore. There is ground, he said, for the explanation that the attacks upon the Jews were part of a bitter campaign against the government.

THE cornerstone of the \$600,000 Louis Marshall Memorial—a new forestry building at Syracuse University—has been laid. The entire student body of the university, the faculty, and many prominent civic and educational leaders were present for the ceremonies. Governor Franklin D. Roosevelt and the New York State Legislature made possible this tribute to the late great leader of American Jewry.



*Above is shown the first feminine Jewish mayor in the history of the British Isles. She is Miss M. Moses, J. P., who has just been elected Mayor of Stepney, a suburb of London*

MISERY loves company. This has been proved once more by the recent organization in Poland of a "Union of Christians of Jewish Origin" for purposes of "mutual consolation."

It seems that the converts are completely isolated from both the Jewish and the Christian groups. Cut off from contact with the Jewish people by their own renunciation, they have not been accepted to parity by the Christian people. This segregation has reached such limits that the *meshumdim* are compelled to marry among themselves.

They held a conference in Warsaw recently to discuss some of their difficulties.

A TOTAL of 88,428 Jewish children are now registered in the elementary Jewish schools of the Ukraine, according to a Moscow news source. Last year the number was 82,214. There are 771 Jewish schools functioning in the Ukraine, with a teaching staff of 3,780. There are 15 Jewish technical schools, and 12 special Jewish departments in various colleges of engineering. Five independent Jewish agricultural institutes exist, in addition to six Jewish departments in general Ukrainian agricultural colleges. The instruction in these schools is conducted in the Yiddish language.

A TERRORIZATION campaign against the Jews in Hungary has been nipped in the bud by the government. The "Awakening Magyars" had planned to destroy the most important synagogues and seize the leading Jewish banks. The conspirators were arrested, and all the evidence found upon them.



*Entrance of the new Sephardic Temple in Paris. This beautiful Spanish-Moorish edifice was first used last Yom Kippur, and has just been officially dedicated*



# Jewish News From Many Lands

By MORRIS GOLDBERG



**PROFESSOR LYDIA RABINOWITSCH-KEMPNER** was one of the distinguished bacteriologists who took part in the recent International Medical Congress at Locarno, Switzerland, which was sponsored by the Tomarkin Foundation. Prof. Kempner read a paper before the members of the Congress, entitled "Fifty Years' Research with Tubercle Bacilli," in which she gave an account of the development of scientific knowledge applied to the successful treatment of tubercular disease. Mme. Kempner was born in Kovno, Lithuania, in 1871, and after studying medicine was appointed Assistant Professor at the Women's Medical College, Philadelphia, in 1896. Two years later she was awarded a research fellowship and went to Germany, where she did brilliant work in the Robert Koch Institute and the Pathological Department of Berlin University. In 1912 she was appointed Professor and thus became the first woman scientist in Germany to receive this honored title. Mme. Kempner has been Director of the bacteriological laboratory of the Berlin-Moabit State Hospital since 1920. She is recognized in medical circles as one who has contributed much to the science of pathology and she is also the editor of the "Zeitschrift für Tuberkulose."

**MUCH** credit has been brought recently upon the Jewish community of Montevideo, Uruguay, by the work of a gifted young Jewish painter, Zalman Beitler. This artist has attracted wide attention by his paintings of Uruguayan landscapes, which were exhibited in the art galleries of the Salon Cappurra. Among his paintings, "The Water Mill," and "Autumn Scene" have won much praise from the art critics and the general press, and the former have prophesied a successful future for young Beitler, who is the only Jewish painter in Uruguay.

**CHIEF RABBI MAURICE EISENBETH** of Constantine has published recently a scholarly work, entitled "The History of the Jews of North Africa." The author traces the early sources relating to Jewish migration into Africa and points out the various historical and economic factors which induced the Jews to

settle in certain parts of the country. The volume (printed in French) is up-to-date in that it gives a vivid account of the social and religious life of the Jews of today, especially those residing in Constantine. A most interesting phase of the book is the description of the differences and similarities of language and customs that are found among the Jewish communities of Algeria, Tunis, and other localities. Rabbi Eisenbeth shows that the close relationship and common origin of the Jews throughout the country can be easily observed in the perpetuation of their family names. This is the most authoritative work that has appeared on North African Jewry since the publication of that excellent volume, "Travels in North Africa," by Dr. Nahum Slousch.

**Mlle. SUZANNE DEUTSCH DE LA MEURTHE**, of Paris, has presented her castle at Echouboulains to the French Government to be used as a Home of Rest for aviators. Mlle. Deutsch takes an active interest in the promotion of French aviation and is the holder of a pilot's license. Early in 1931 she was awarded the French Legion of Honor. Her father, Emile Deutsch de la Meurthe, who died in 1924, was an internationally known philanthropist and practically the founder of French commercial aviation. During the World War he established the "French-American Brotherhood," of which he was president and whose function it was to look after the welfare of orphans. He did much to relieve students of economic distress and presented the University of Paris with several buildings to be used as students' residences. He was a founder of numerous welfare organizations and a member of the Central Committee of the "Alliance Israelite."

**DEPUTY DR. PAUL SANDOR**, one of the leading champions for the rights of Hungarian Jewry, has celebrated his 70th birthday. He first entered the Hungarian Parliament in 1901 and has retained his seat to this day. During the thirty years of his parliamentary career he has opposed every form of oppression of minority groups and especially aided in improving the social status of the Jews. Dr. Sandor is an authority on commercial law and has been for many years President of the Cham-

ber of Commerce and Industry in Budapest.

**NATHAN SODERBLOM**, late Archbishop of Sweden, who received the 1931 Nobel Peace Prize, was a true friend of the Jews. On several occasions he publicly expressed his contempt for all anti-Semitic movements and often permitted his views to be published in the press. A few weeks before his death, Archbishop Soderblom was in correspondence with Dr. Hugo Valentin, well-known Swedish-Jewish historian, over the question of German anti-Semitism. The Archbishop had intended meeting Dr. Walter Simons, President of the German Supreme Court, and other officials and decide on some method whereby anti-Semitism would be rendered ineffective. The Swedish-Jewish Journal, *Judisk Tidskrift*, in its October issue, reproduces a letter written by Archbishop Soderblom to Dr. Valentin, which follows:

"When I received your friendly letter, I regretted still more having sent the telegram to Dr. Walter Simons of Leipzig, that owing to ill-health I would not be able to deliver the Olaus-Petri lectures. There is no doubt in my mind that he would have been the best informed individual to advise me what to do in this matter, (anti-Semitism) which in my opinion is a disgrace for Christianity, as well as mankind. I am glad that the Roman Church has made public protests and I am greatly interested in acquainting myself with their statements. I will confer with the German Church about this serious matter, and am anxious that something be done on the part of the Evangelical Church." But Dr. Soderblom died before he could do any more about the matter. At his funeral the Jewish community of Sweden was represented as a token of respect for one of the greatest scholars which the Lutheran Church produced and who at all times raised his voice against the rabid social enemies of the Jewish people.

**I**N the latest session of the Thuringian Cabinet the National Socialists were defeated in their proposal that the Jewish method of slaughtering (Shechita) be prohibited. The Jews were supported by the Social Democrats, the Communists, and the State Party, whose combined votes were 21 as against 16.



# The George Washington Bicentennial

By SOL BLOOM

Member of Congress from New York, and Associate Director of the United States  
George Washington Bicentennial Commission

**I**N formulating our plans for the celebration this year of the George Washington Bicentennial, this Commission has been constantly guided by the language of the Special Act of Congress authorizing the commemoration, and defining its object: to give the American people so intimate a knowledge of the Father of His Country that they and their posterity will be inspired to become better citizens.

We realized from the first that, to accomplish this, we should interest every American man, woman, and child in the Bicentennial. And to do that, we have planned the celebration so that it will be a part of the life of every community in the United States.

These are the outstanding features of the Bicentennial observance as we have designed it:

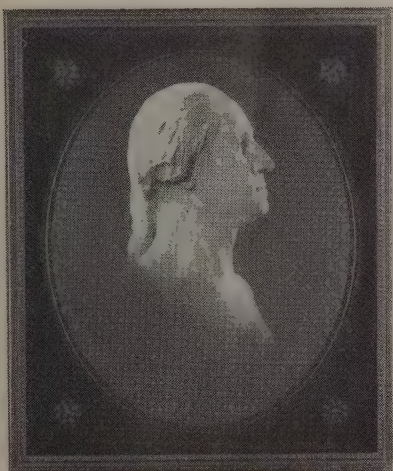
We are not to have an exposition or central show of any kind with the idea of attracting the people to one place.

On the contrary, each state, city, town, and village is to set aside, within the nine months period of celebration, a number of patriotic dates on which to have appropriate ceremonies and festivities.

The celebration is to continue from February 22, 1932, until the following Thanksgiving Day, November 24.

At this writing (November 15, 1931) more than 10,000 cities and towns have appointed their local Bicentennial commissions to cooperate with the national Commission. Every state and territory in the Union have taken similar action. And, in addition to this, many foreign countries have announced their intention to participate in the observance, a fact which means that the commemoration of George Washington's two hundredth birthday anniversary will reach around the globe.

Obviously, with the Bicentennial celebration a part of the life of all



*This is a photograph of the famous Houdon bust of George Washington made from life in 1785. This has been selected as the official picture for the Bicentennial Celebration.*

the people, B'nai B'rith lodges are confronted with a great opportunity to contribute to its success. That they will do so, is sure. They will go into the work with enthusiasm, not only because of the intense patriotism of their members, but also because of a very lively appreciation of the fact that both in winning the Revolution and in forming the government of the new republic, George Washington relied greatly upon able members of the Jewish race.

But it will not be enough to have the B'nai B'rith lodges enthusiastic over the celebration. It is their duty and their privilege to do all they can to arouse and increase a similar enthusiasm among their neighbors. It is upon popular enthusiasm that the success of this commemoration will rest.

There is no more certain way to arouse such enthusiasm than to encourage men, women, and children to study the life of George Washington. It has been the experience,

so far as I can find out, of every man who has familiarized himself with the career of Washington that he inevitably conceived a profound and tremendous admiration for the first President of the United States.

This is true because of the multifarious greatness of the man. He was great, as we all know, in war, in legislation and in statesmanship. But he was also great in many other things. He touched the business life of his times in an incredibly large number of ways; and in everything he undertook he was successful.

He loved farming more than any other thing he ever did, and he frequently said so in his letters and conversations. Moreover, he made money as a farmer and enlarged the Mount Vernon estate from its original 2,700 acres to 9,200 acres. He was a real estate man on a big scale, dealing extensively in large country tracts, and in town lots and houses. He was a lumberman on an equally extensive scale.

He conducted a big fisheries business along the ten miles of waterfront which he owned on the Potomac River. He had a fleet of ocean-going vessels in which he shipped salt fish, lumber, flour, and other products of his industry up and down the Atlantic seaboard. He owned three grist mills, and the Mount Vernon flour was famous for always being one of the best brands on the market.

He was an inventor of farm machinery, a stockman, the first American to breed mules, a surveyor, engineer, landscape architect, horticulturist, architect, builder, advertising writer, director of a bank, explorer, and president of the Potomac River Company, the corporation through which he became forever famous as the first great press-agent and promoter of the development of the west.

To study the life of such a man is necessarily to feel a great admiration for his gifts and abilities. But



there was more than that to Washington. He was never satisfied with the progress he had already made. He was always trying to improve on what he had done. Consequently, there is inspiration for every man in the story of how steadily and industriously George Washington improved every one of his talents and opportunities from his earliest youth until his death.

The members of B'nai B'rith lodges can render no greater service in behalf of the Bicentennial celebration than to encourage and assist the dissemination of such knowledge of George Washington.

They can do this by urging their local newspapers to publish all material sent out by this Commission about Washington and the Bicentennial celebration; by asking the press to publish all the local activities and plans in connection with the commemoration; by having the public libraries install more books about Washington; by persuading the schools to institute special classes for the study of Washington's life; by doing their share in delivering radio and other public addresses on Washington and his time; and by promoting public gatherings of every kind for the discussion of such subjects.

It takes hard work and much time to plan and put over in satisfactory shape a community program for the Bicentennial celebrations. It may well be that the leading men and women of any community will desire some assistance in mapping out these programs. Anticipating this, the United States George Washington Bicentennial Commission has drawn up a comprehensive list of suggestions on how the appropriate exercises can best be staged. This list will be sent upon request to any reputable organization or any municipality.

One of the big features of the commemoration will be the performance of plays and pageants, each one depicting a dramatic incident in Washington's career. This Commission has a staff of skilled dramatists which is writing a number of Washington plays and playlets, manuscripts of which will be sent to those who desire to include such dramas on their programs. Similar help will be given to those who want to put on pageants. In applying to the Commission for plays and pageants, program-planning committees should give some idea of the length of performance desired and the number of people available for its production.

The United States George Washington Bicentennial Commission is doing many other things to make George Washington better known to

the public and to help in the Bicentennial celebrations. It is publishing a definitive memorial edition of twenty-five volumes, entitled "Writings of Washington," in which about one-fourth of the material will consist of hitherto unpublished documents from the pen of the first president.

It has published a series of sixteen pamphlets, later to be bound in one volume entitled "Honor to Washington and Readings about Washington," each pamphlet or chapter dealing with some phase of Washington's life or his times. This work was edited by the eminent Harvard historian, Dr. Albert Bushnell Hart.

The Commission has used, and will continue to use widely, the radio in the broadcasting of addresses on Washington by the leading men and women of the nation.

A motion picture portraying the life of Washington is being made by the Eastman Teaching Films, Inc., with the cooperation of this Commission. This movie will be put out on narrow-gauge film for school-room showings and will be circu-

lated among the schools of the country. It will also be put on standard size film for auditorium showings. In addition to this, several commercial motion picture companies are putting out "talkies" on Washington.

The Commission, in cooperation with the American Tree Planting Association, plans to have 10,000,000 "Washington Trees" planted before Thanksgiving Day, 1932, by municipalities, cities, schools, and patriotic and fraternal organizations. It has approved the design of a medal to be struck in commemoration of the celebration; will distribute a million pictures of Washington to the country's schools, intending a picture for each room in every school building; is making a collection of the music of Washington's time; and is giving all writers, artists and students access to the tremendous store of Washingtoniana it has assembled.

Congress has authorized the United States Treasury Department to make all quarter-dollar coins in 1932 official George Washington memorial coins. This, by the way, is the first time in the history of the United States that a memorial coin has ever supplanted a regular issue of the country's money.

In disseminating publicity about the plans for the celebration and in giving the newspapers and magazines special articles about George Washington, the Commission is now sending out an average of 1,000,000 pieces of mail a month.

From all this it is evident that no man will have an excuse in 1932 for not knowing much about George Washington. It will be "the fashion" to be "up on Washington." He and his times will be discussed everywhere. This is the end for which the Commission is working, because it is the object of the commemoration as defined in the special Act of Congress creating this Commission—that is, to make every man, woman and child so well acquainted with the Father of His Country that his marvelous career and noble personality will be ever before them as inspirations to better citizenship and to deeper love of country.

Such an object must carry a tremendous appeal to the members of B'nai B'rith lodges. It is in accord with their ideals. It will naturally move them to hard work for the success of the Bicentennial celebration.

All of us on the Commission are confident, therefore, that the B'nai B'rith lodges will contribute their full share to the realization of our ambition; to make this nine-month tribute to George Washington the most spontaneous, impressive, and beautiful expression of admiration and devotion ever given to the hero of a nation.

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# Freud



FEW months ago a great celebration was held in honor of Sigmund Freud's 75th birthday. At a banquet given in New York, disciples and admirers assembled from all parts of the country to pay their respects. They compared him to other great pioneers of science—to Galileo, to Copernicus, to Darwin. They voiced their belief that when history casts up accounts, his work will be appraised among the chiefest assets of the race.

There was likewise a great celebration in Berlin, but Freud did not attend. He pleaded ill-health, for one thing. And he suggested that the experiences of his career were such as to make him prefer foregoing public honor. "I am not used to public honors," he explained. Thus, when Germany unexpectedly paid homage to him at his birthday, no one was more amazed than he. There was nothing in his previous experience that prepared him for it.

Together with Einstein, he shares the distinction of being one of that pair of men who influenced the thought of our generation more profoundly than any other mortals living. But he has never been accepted as Einstein has. He has never known the unstinted recognition that came to Einstein in his later years, which acted as a balm and compensation for earlier hurt and opposition. Freud has always had to stand alone. In Ibsen's play, "The Enemy of the People," the doctor who tried to raise the level of health of his community was, for his pains, ostracized and branded its enemy. And that has been the fate of Freud. He came with the freshest insights into "mental health" that the world has had since the days of Aristotle. But instead of granting him a hearing, the world listened to a few words, and in horror shut its ears and ran, crying against him as the Scriptures tell us men used to cry against lepers—"Unclean, Unclean."

Here is the essentially strange fact about the reception given Einstein's ideas and those of Freud. For one person who has a glimmer of comprehension regarding Einsteinian physics there are a thousand whose outlook on life has been tremendously colored and altered by Freud. His work has not only changed the fields of psychology and psychiatry, his immediate concern, but ripples of his influence reached out to the "normal man's" understanding of



DR. SIGMUND FREUD

himself, to education, to morals, to literature. In Europe, Schnitzler, Hauptmann, Toller, to mention just a few, were molded by him. In America, men like Anderson, Cabell, O'Neill, and Dreiser, are unthinkable without him. As a matter of fact, his influence has been such that he almost ceases to be a person and becomes rather a cultural force in the evolution of civilization. Yet he was so bitterly disliked that his opponents, when they could think of nothing else to say, continually threw into his teeth that he was a Viennese Jew. Thus, when honors were finally forthcoming he could truthfully say, "I am being hailed as a Columbus, a Kepler, a Darwin. But I am more accustomed to being denounced as a paralytic." This is a strange fate for one to whom the

# at 75

By JACOB J. OGLE

world owes much. Let us sketch something of his career and contribution. Perhaps the explanation lies in the story.

We learn that, as a young man, Freud found himself drawn to medicine through reading Goethe's essay, "Die Natur"—but not so much to the practice of medicine as to research, especially in the field of psychology. Once in the work, he felt there was something lacking in the study—the older psychology of the microscope, of nerve reactions to the electric current and the like, which, however, left mental states severely alone. Here, he believed, was its proper interest, and instead of dismissing aberrations of the mind as "hereditary misfortunes," it ought to subject them to observation and analysis. It ought to do something with them. Then a Dr. Breuer told him of a peculiar cure of hysteria, effected by getting the patient to recollect under hypnosis the cause of the trauma, the soul-wound, and then talking it out. That seems to be the clue for which he had been waiting. After a year's study with Charcot, the leading neurologist of the time, Freud's determination to study hysteria from a psychological point of view was strengthened. He returned to Vienna as an unpaid instructor to work out his revolutionary approach. He turned from hypnosis as the technique for unearthing forgotten experience and adopted "free association." And the Freudian psychology was born.

His great bid to immortality is in the fact that he discovered the Unconscious Mind. Like Columbus seeking a new way to Cathay and stumbling upon a new continent, Freud, searching for the emotional scars that caused contractions in soul-tissue and were manifested as hysteria, came upon the great, unknown, submerged continent of the mind, the Unconscious. A generation back no one had heard of such a thing. Today the word is in every literate person's vocabulary. There he found Instinct ruling with all its ancient powers, as untamed as it was in the days of the primates. Here, too, was the psychic warehouse where forgotten memories are stored—memories of uprushes of instinct as it came in conflict with civilization and was thwarted and repressed. Here, likewise, was the



Deep in which primordial power preserves its patterns and mechanisms which, when given room to play, enable men to up and do, which, when too much disturbed, like Samson, pull down the entire temple. This is the incontestable part of his theories—the existence of primordial drive and a psychic place where it has its being.

Now, whether it turns out to be "libido," as Freud has taught, or the "will to power" as some of his followers think, or still another drive as yet undescribed, is secondary. The early cartographers drew all sorts of extravagant maps of the New World just uncovered. It may be that Freud, discoverer and cartographer of the last continent to be found, the Unconscious, has drawn a distorted map of it. Sufficient, however, the fact that it was he who came upon it.

"Soul" had become despised as science had grown more and more materialistic. Now, in the name of science he had entered Soul's kingdom, thus to complete the great five-century cycle of science. It had begun by observing and working out laws for the most remote things from man, the stars. Then it drew closer, advancing to inert nature, then to biology. And finally, in Freud, it came to man himself. He reversed Pope's dictum, that "the proper study of man is man." In Freud's hands that study was not "proper." He showed, however, that the darkly fascinating mystery which is human nature holds secrets, truths, laws with a power to excite, astound, and shock, compared to which most other study becomes a scraping and digging in dust.

Taking the mechanisms which he found in neurosis, he showed them to be present in every detail in "normal man" and in such wide fields as wit, art, mythology, and religion, in the basic organization of society. He laid hold of Love, the most natural and spontaneous of emotions, dissected it for its mechanisms, and evoked it artificially as a part of the technique of his "cure." Then he showed, or people thought he showed, that in the most beautiful of its expressions—the love of child for parent—there is a hint of hideous sin. He invaded that shadow land of dream, the traditional land of heart desire, and revealed it as a den of greed and lusts. He substituted, or he seemed to substitute, for the sacred word that means Deity, the repellant word "libido." In short, he robbed everything of its innocence. In an age in which ancient values were disintegrating, he therefore stood out as the epitome of everything that makes for disintegration. No wonder, then, that

except for a group of ardent followers, he has been the best and most instinctively hated man alive. Apparently he has managed to violate every sentiment and belief and attitude that we hold dear.

Thus a churchman gives his reaction to Freud's work: "The philosophy implied is destructive of everything that mankind holds sacred. God becomes the transfiguration of the Father-image. Other religious concepts are reinterpreted in more blasphemous fashion. It kills beauty and takes the glamour out of life. If such a philosophy became universal life would lose its value, morality its majesty, religion its dignity." That is essentially what all Freud's opponents said.

The disquieting effect of his ideas notwithstanding—and they are profoundly disquieting—what folly that sort of criticism! Much the same thing has been said when any revolutionary doctrine has appeared in the world of thought. When Copernicus and Kepler jogged men loose from their smug position in a Ptolemaic universe, where man and his earth were the center of all things, and reduced the earth to a small satellite of a third-rate star, people's sense of dignity was offended. They therefore denounced the authors of that affront. Again, when Darwin destroyed man's claim

to a special creation and made him one with the lesser creatures by virtue of his descent from them, people were again offended and they denounced the author of that insult. Freud was guilty of the same offense; he wounded man's egoism. He showed that there was not the vast gulfs between the lowest of men and the highest as the latter (self-selected) like to think. He showed that the genius and the neurotic, the humanitarian saint and the anti-social criminal are constructed on much the same plan, that human brotherhood is not a dream of idealists, but, as Oscar Wilde put it, an actual and distressing fact. The author of "Pilgrim's Progress" glimpsed that truth when, watching a condemned prisoner led to doom, he said, "There, but for the grace of God, goes John Bunyan." For most men, however, that sort of truth is painful and, to use a Freudian term, they resist it. Hence the bitter, irrational attacks to which the Viennese Jew was subject.

It is only in the last few years, when he was entering the last quarter of his century, when the period of creative activity was coming to its close, that men have begun to see his work in something like perspective. They are realizing that he let loose a flood of knowledge for which we were unprepared and that it will take a long time before it integrates itself in the human mind. They also see that when this happens, it will lead to a "widening of the chambers of delights." It will not reduce human stature, it will rather add cubits to our attainments and our dignity, just as did the work of Kepler and Darwin. Each of these former revolutions began by shrinking human egoism. They were completed by compensating with vast growths in knowledge and understanding. Each brought about an expansion of the spirit.

The time has not yet come to say what parts of Freud's teaching will stand up and what shall be discarded. There is still such a dust of battle around them that we cannot see them clearly and for what they are. Probably they shall go through many mutations, as did Darwinian theory, taking forms which the originator would hardly recognize. This rests with the men who follow up his work. We cannot say now where the emphasis will fall and what sections of his theory will endure. He has, however, taken the profound thought of Spinoza, that "We ought not laugh at human actions, we ought not to be shocked by them, we ought not disdain them; we ought try to understand," and made it central to his work. Nothing built around such a core can entirely pass away.

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# Late Jewish Fiction—An Opinion

**"Grapes of Canaan"**

**"Jews Without Money"**

By RABBI JACOB S. MINKIN



HIS is not the first time that the Jew has made his bow upon the stage of the world's literature. From the days of Cicero and the Greek authors even to our time, the Jew has been, as hero or villain, one of the most popular figures in history, drama and fiction. There was much in the Jew to excite the curiosity and interest of the world—his age-old history, his fabled wealth, all the rumors and legends circulated about him, and his passionate clinging to ideals which the world, with one accord, declared as superstition. An anthology of the Jew in the literature of the world has never been attempted, but were such an attempt to be made, it would be a striking tribute to the influence of the Jew on the course of the world's thinking. It would show the strength and persistence of the Jew, and that, although the world may oppress and persecute him, it cannot entirely ignore him.

In no other literature of the world has the Jew made himself so much at home as in the literature of England, from its very beginnings down to this day. In a thousand forms you will find him there—in history and drama, in poetry and fiction, in legend and folklore. Some of the choicest and some of the meanest pages in the literature of England are devoted to him. You will find him in the dramas of Shakespeare and Marlowe, in the poetry of Coleridge, Wordsworth and Browning, in the novels of Dickens, Scott, George Eliot and Benjamin Disraeli, and in the essays of Macaulay, Carlyle and Chesterton. Not always as an inspiring and impressive figure does the Jew appear in the pages of the English poets, dramatists and novelists. Prejudice and misunderstanding have often distorted the picture beyond recognition. But whether as hero or as villain, the Jew was a fascinating character in the hands of English writers.

No more rapacious and blood-thirsty character than "The Jew of Malta" is anywhere to be found, yet even in Barabas there is a touch of sentimental tenderness for his daughter Abigail, which makes up much for his fiendish cruelty. As to

"The Merchant of Venice," the world has not yet made up its mind whether to despise or admire Shylock, but one thing is certain, that in his mouth Shakespeare has put some of the noblest and most eloquent passages voicing the wrongs which the world has committed against the Jew. In Isaac of York, Sir Walter Scott has pictured a Jew true to all the gossip and prejudice which the world has circulated about him, but no finer character is there in "Ivanhoe" than the pure, modest, and courageous Rebecca. And when we come to the novels of Benjamin Disraeli and George Eliot, "Coningsby," "Tancred," "David Alroy," and "Daniel Deronda," we have outstanding classics of Jewish heroism, idealism and endurance. The pages of the novels of Israel Zangwill and Ludwig Lewisohn are a veritable gallery of Jewish men and women noted for their courage, idealism, and tenderness to compel the love and admiration of every reader. I am deliberately limiting myself to English literature, although the example may be duplicated in the literatures of other nations as well, as, for instance, "Nathan the Wise" and the Jewish novels of Berthold Auerbach, in German.

Now, these writers who dwelt on the attractive and the finer elements of Jewish character, were not uncritical; they were not blinded by favoritism. Artists as they were, they saw the Jew in his different aspects and moods. They saw the sordidness, the ugliness, and unloveliness of the scenes and characters they described. A more critical writer than Israel Zangwill there has perhaps never been. He hurt and wounded Jewish pride and Jewish vanity many a time. The foibles and follies of the London Jewish ghetto were described by no man as mercilessly as by him. Jews often smarted under the biting sarcasm of his pen. But his sadness and bitterness never degenerated into despair. The sordidness of the Jews he described, their quick adaptation to the new scene, and the casting off of the old moorings which often went with it, did not conceal the residue of their strong and vital traits of character. And this is why "The Children of the

Ghetto," and many of the other things he wrote are classics of Jewish life and character.

But a school of Jewish writers has of late arisen which promises to cast little honor and credit upon the standing and reputation of the Jew in the world.

There have always been renegades, apostates, materialists, sensualists, hypocrites and sanctimonious humbugs in our midst. Jews are entitled to as fair a share of them as any other people. But Jews have never gloried in them, never been proud of them, never dignified their presence by exhibiting them in public. Jews were always frankly ashamed of such charlatans, and tried to ignore them. It is only of late that Jewish writers have dragged them into the open and, by turning upon them the full light of publicity, held them up to the mocking contempt of a not too friendly world.

This is the impression that such books as Michael Gold's "Jews Without Money," Aben Kandel's "Rabbi Burns," David Pinski's "The Generations of Noah Edon" and Elma Ehrlich Levinger's "Grapes of Canaan" make upon the sensitive Jewish reader. They are cheap and common books; they are vulgar without being clever, salacious without being interesting, and sensuous without even the excuse of realism. Although they pretend to be books about Jews, they are not Jewish books, for their knowledge of Jews and Judaism is thin and superficial.

They are stories of cheap climbers, of weaklings, degenerates, lurid fragments of an intoxicated and sensuous age. They accomplish no other purpose but to hold up the Jew to contempt and ridicule. Infinitely greater and more revolting is the harm done by these books to the name and reputation of the Jew than the familiar characters of Marlowe, Shakespeare and Dickens. The very lack of genius or even talent of the Jewish authors makes their characters all the more absurd, ridiculous, and grotesque. Perhaps much against himself, prompted only by his great genius, Shakespeare created Shylock as a great tragic figure.



Christopher Marlowe could not escape the traditional family love of the Jew, and in creating Abigail he atoned for much of the montrosity of Barabas. Pictured on the background of his love for his daughter Rebecca, there is much that is really beautiful and tender about the character of Isaac of York. Even Dickens realized his mistake in making Fagin a Jew, and tried to correct his error by creating the spineless Uriah Heap. But what can one say of the noisy, vulgar, sensuous and splurging so-called Jews that fill the pages of the recent books we have mentioned? It is a sad commentary upon their lack of creative vision that, while non-Jewish authors discovered in their Jewish characters the possibilities of heroism and mystic beauty, these Jewish novelists find nothing but cheap and vulgar cynicism.

The influence of the so-called American Nordic civilization upon Jewish character and idealism is the theme of all four of the works under discussion. It is a subject dear and precious to the hearts of Jewish fiction writers. The subject is not new. From Israel Zangwill in England, Jean-Richard Bloch in France, and G. B. Stern and Ludwig Lewisohn in America, any number of books have been written on this theme with more or less merit. The object is to show the frightful waste of character and idealism that has gone into the process of adjustment of the Jew to his new environment.

In almost all these books the first generation is the sturdy family of Jewish immigrants which, by dint of hard work, courage and perseverance, manages to establish itself in its new American home and despite changed circumstances from poverty to comfort, still holds fast to the old attachments. But then a new generation arrives, a generation that remembers nothing of the old Egypt with all its struggles and hardships. They feel themselves at home in their American environment. They have drunk to intoxication of the new wine. They change the old lamps for new lamps, the old synagogue for the new temple, and the old loyalties for new loyalties. But yet, there are still memories, impressions, recollections which linger in their minds from their childhood days which keep them in the fold. They had forgotten much, but would not completely discard. The glow of old time loyalties and attachments, though dim and faint, is still alive. But a third generation comes upon the scene—successful, hard, aggressive and cynical. It no longer remembers anything of the past, and will have nothing of its repressions and inhibitions. They are the chil-

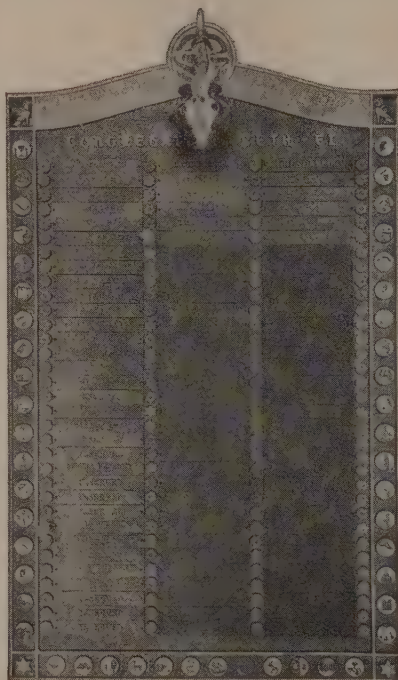
dren of their age with all its follies and foibles, with all its sin, wickedness, and corruption. With no check or hindrance, they speed on to that fatal plunge of moral and physical self-destruction till their life crumbles in terrifying and frightful tragedy.

This, in brief, is the substance of many of the latter-day Jewish novels. With more or less merit they all harp on the same theme. Perhaps with the sole exception of the works of Ludwig Lewisohn, where one finds passages of genuine spiritual understanding, all the Jewish fiction writers hark back to the same subject, their philosophy is one of despair. The adjustment of the Jew to his new environment usually ends in the crash of tragedy. Israel Zangwill dreamt and struggled for the birth of a new Jew to emerge from the American melting pot, one that shall represent a spiritual union of the best and finest in both Judaism and Americanism. But no such possibility occurs to the minds of our Jewish novelists. They seem to have lost faith in any such union. Death and annihilation seem to them the

only price the American Jew must pay for his new life.

Now, all this might have been interesting, and even helpful and instructive were the writers to remain faithful to the central theme without such scandalous and revolting excursions into sex depravity. What, for instance, have couches, bedrooms and even bathroom scenes to do with the philosophy of the Jewish adjustment in America? What a needed lesson in Jewish idealism would the American reader have carried away from a book which contrasted the old-time ideal of a Jewish rabbi with that cheap, loud, noisy, merchant-actor-politician pulpiteer "Rabbi" Burns! What greater love for Jewish character and personality could be won than by comparing old Papa Kuprinsky of "Grapes of Canaan," that fine, scholarly, old Jew, loving and poring over his Hebrew books, and giving away his last penny to some Jewish schnorrer when there was no bread in his own home, with his cheap and vulgar American specimen of a son, Abe Kupper of the Universal Garter; or the pious, upright, and God-fearing Noah as contrasted with his modern descendants! Needed lessons in Jewish loyalty and idealism would these contrasts have been in a land where such landmarks are fast disappearing. But, instead, so heavily doused with sex depravity and cheap and vulgar cynicism are these books that they serve no other purpose than to confirm the world's fear and suspicion of the Jew.

But the Jew will not be judged by the standards of these books. Over and against the array of the cheap and splurging Jews that fill the pages of these so-called Jewish novels, there is a large army of Jewish men and women whose changed material circumstances have not affected their loyalty and allegiance to Jewish idealism. In every city of this continent they are to be found. They are the heralds of the new day. They are our greatest community assets in the Jewish cultural and spiritual renaissance in this country. They are represented everywhere. They sit on the boards of our educational, philanthropic, and religious institutions. Strong and firm is their faith and loyalty to the spiritual idealism of their fathers, although many of them have risen high in the social and material scale. They are the best and clearest refutation of that philosophy of despair which seems to prevail among the Jewish fiction writers of today. It is by the standards of these men, and not by the mythical and fictitious standards invented by the imagination of our novelists, that the Jew in America will be judged in the future.



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"Since we have a tendency to dislike those whom we do not understand, we

may expect anti-Semitism to persist as long as the ancient background of Judaism remains unintelligible, and while the Hebrew Bible is robbed of its distinctive character by being studied as a mere doorway to Christianity. Although education cannot be invoked as a complete cure for anti-Semitism, it will go a long way in that direction. Every Jew should be an enthusiastic advocate of the scientific enfranchisement of Hebrew history in the field of modern education and culture."

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Speaking of this novel, a Gentile scholar, Prof. Lewis B. Paton, of the Chair of Old Testament in Hartford Theological Seminary, says: "It is the first Biblical story that I have seen that has behind it sound critical and historical knowledge. It is consistent with history, and gives a true picture of the times with which it deals." The *National Jewish Ledger* says: "It presents to us that world which we have always wanted to penetrate and to know, and could not." Rabbi Baruch Braunstein, Counselor to Jewish students in Columbia University, New York, writes: "It partakes of the grandeur and majesty of the Bible itself. It is far more impressive than anything I have read for a long time." The *Southern Israelite* says: "Every Jewish home should have this authentic novel of early Israel." "By the Waters of Babylon" can be had through all book sellers, or from the Macmillan Company, New York, for \$2.00.—*Advt.*

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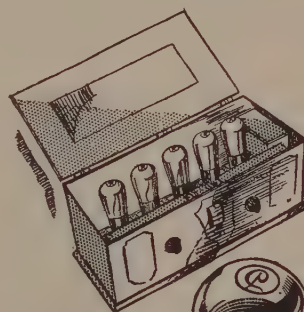
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**NORMAN BENTWICH** is the former Attorney-General for Palestine. He is an author and a publicist as well, and has recently been prominently mentioned as the first who may fill the Weizmann Peace Chair at the Hebrew University in Palestine.

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# THE PRINTED PAGE



## A LEWISOHN ANTHOLOGY

**Jew Speaks**, an anthology from Ludwig Lewisohn, edited by James Waterman Wise (Harpers). \$2.50.

In his Introduction to this collection of extracts, the editor takes the view that Mr. Lewisohn's life is itself an epitome of the life of Israel since the Dispersion. He thinks that, like Israel, persecuted, plundered, and vilified, a nation of sorrows, and through its very sufferings, disciplined and purified, Mr. Lewisohn, out of his disillusion, out of his sense of personal injury, has gained a loving sympathy with his people, a new understanding of their problems, and a new realization of the due to the modern world of the truth and hope of Israel. Because of the unjust discrimination against him as a Jew, which blighted his career as an educator, he came to his Jewish self—to a realization "that force is evil, that war is sin, that passive martyrdom is triumph, that victory is defeat and success failure... that helplessness is the strongest shield and mighty battalions but so many broken reeds."

In the light of this conception of Mr. Lewisohn's life as itself a Jewish epic in miniature, the editor has gathered with no little skill from Mr. Lewisohn's books brief extracts representative of his opinions upon a far larger number of vital subjects than is suggested by the four visions of the table of contents. These subjects embrace the fundamental elements in the Jewish faith today, including his conception of God, of man, and of nature in relation to both; of the Scriptures and their sequels in the Talmud and the Mishnah; of pacifism; of assimilation; of anti-Semitism; of American Jewry; of Zionism, of course, for Mr. Lewisohn is an ardent Zionist; of the Jewish view of Jesus, and of Christianity.

It is interesting, in view of Professor Orton's belief expressed in the November issue of *Harpers Magazine*, that the salvaging of civilization depends upon Christendom's acceptance of Jewish ideals, to find Mr. Lewisohn asserting that "the future civilization needs a new synthesis of Hellenism and Hebraism, of nature and of spirit, of knowledge and of righteousness." One cannot avoid the doubt, however, whether, before such a rapprochement can be achieved, it will not be necessary for both Jews and Christians to forget

their ancient quarrels. Only by stressing points of agreement, ignoring differences, can these two divergent, but not discordant faiths become united. Mr. Lewisohn will find it difficult to cooperate with leaders of Christian thought unless he modifies somewhat his opinion (quoted on page 193 from "Mid-Channel"): "it (Christianity) has nothing to do with Hebraism, but is utterly alienated therefrom."

Though one may question the complete accuracy, and hence the finality, of some of the assertions which Mr. Lewisohn affirms so confidently and so eloquently, one may not deny that here is a Jew who, through the discipline of suffering, has been equipped to become to an amazing degree the articulate voice of contemporary Jewry. As such he has made a notable contribution to the end of revealing Judaism to itself. Perhaps it is inevitable that such a revealing of the mind of the Jewish people should disclose a large element of bitterness over wrongs suffered in the long centuries of the martyrdom of Israel. Indeed, how could it be otherwise? Yet in the opinion of the reviewer, the element of bitterness has been overstressed in the excerpts. No possible good can be accomplished now by reminding American Jewry of the tortures of the Inquisition.

EDWARD CHAUNCEY BALDWIN.

## JEWISH FESTIVALS

**A Perspective of Jewish Life Through its Festivals**, by Nina H. Adlerblum (The Jewish Forum Publishing Co.).

THE author informs us that this book was prepared at the request of the woman's organization, Ivriah, and that it is not meant to serve as a manual, but rather as a glimpse into Jewish life through its festivals. The author views festivals as an expression of man's humanness, of his conscious celebration of inner feelings and thoughts, and of the social dramatization of life. Nations, she

writes, may be known by their festivals. "A Jewish festival is a tender expression of the national soul, a visible manifestation of the joy of living, a running flow of the Jewish stream, a continuous link with the past." Festivals are "short trips into the past, linking us with our ancestors," and "romantic flights into the future," uniting us with the generations to come.

The colorful side of the festivals is stressed in the endeavor to recommend them to the modern Jewish woman. The book is enriched with six illustrations by Moritz Oppenheimer.

SAMUEL S. COHON.

## AN IRRITATING BOOK

**Amnon, a Lad of Palestine**, by Marian King (Houghton Mifflin Co.) \$1.75.

"AMNON," the story of a little Jewish boy in Palestine, is a peculiarly irritating book. So few juveniles have been written with modern Palestine as background that it is distinctly disappointing to find this latest work so lacking in color and so crudely achieved. The book is written with obvious sympathy; it may hold the interest of young readers. But it is a pity that something more was not done with the glowing, vital life that is growing up in the colonies. To say nothing of the pictures of old Jerusalem, which are painfully flat and drab.

The illustrator, Elizabeth Enright, although she has given us pictures which are colorful and child-like, shows a shocking ignorance of the subject in hand. To give the most glaring example—a typical Jewish shepherd is shown in a typical shiek costume, while men and women are shown praying side by side at the Wailing Wall.

We do not know whether either the author or illustrator ever visited the Land of Israel; if they did they must have passed through on a three days' tour—and kept their eyes closed. Which makes the book a sad reflection on our educators, who talk so much about the influence of Palestine on the Jews of the Diaspora and who have been so painfully slow in publishing stories of Palestinian life which would have a real significance and educational value for our Jewish children.

ELMA EHRLICH LEVINGER.





### On to Paris!

**W**HAT memories the three words of this caption awake. They formed the headline oft repeated in the world's newspapers. They inspired fagged troops with renewed courage to persist in their march of invasion. They buoyed up with increased loyalty the desperate defenders of the cause of which Paris was the symbol.

On to Paris! Now, not as an invasion but upon invitation. Now, not in hate, but with love. Now, for everyone's blessing and the hurt of none; for everyone's joy and the woe of none; for everyone's life and the death of none.

Paris Lodge No. 1151, B'nai B'rith, has been chartered. Its formal installation will take place in the very near future with ceremonies under the leadership of Dr. Samuel Daiches, of London, president of District Grand Lodge No. 15. As everywhere, B'nai B'rith is invited by Paris as a unifying influence. We are bid to enter with this salutation "Only within the midst of B'nai B'rith can Jews join together in a fraternal union without any distinction among the various groups. United they will work for the realization of the common ideal, the amelioration of the intellectual and moral condition of Jewry. The lodge in Paris will serve as a beacon light for the entire Jewish population of France."

France is the twenty-sixth country to embrace B'nai B'rith. It functions in the United States, Canada, Egypt, Palestine, Roumania, Austria, Germany, Syria, Czechoslovakia, Turkey, Poland, Algeria, Bulgaria, Switzerland, Holland, England, Serbia, Denmark, Greece, Scotland, Panama, China, Hawaii, Argentina, and Jugoslavia. Negotiations are pending for still further extension.

# The PRESIDENT'S PAGE

### States Powerless

**T**HREE United States judges have declared a law passed by the Legislature of Michigan requiring all aliens to register and imposing severe penalties for failure to do so, invalid because it seeks to usurp the power of government exclusively vested by the Constitution in Congress over the control of aliens and immigration.

If this decision is undisturbed, and there is every likelihood that it will be, it will put a stop to intended legislation in very many states alike in principle but varying according to the degree of prejudice against foreigners.

It is hoped that Congress may be persuaded that an alien registration law violates every tradition of the United States from earliest times, but if the effort fails and such a law is passed it will have the single merit of being uniform throughout the land.

### The Jew in Public Office

**I** FEEL a natural pride in seeing worthy Jews elected to high public office. Nothing is better calculated to remove prejudice against the Jew than the righteous administration of a public office by a Jew. Within the month, Louis Marcus, ardent Ben B'rith, has been elected Mayor of Salt Lake City, Utah, which recalls that Simon Bamberger was Governor of Utah in 1917-1921. Strange, is it not, that in a state overwhelmingly Mormon, Jews should attain such distinctions? Of course, you know that among Mormons a Jew is a Gentile. Joseph Greenberg, active in Hoboken Jewish communal affairs, has been elected Speaker of the New Jersey Legislature. Edgar C. Levey, B'nai B'rith leader, is Speaker of the Assembly of the California Legislature, having been twice elected to that position. Especially conspicuous in the public eye at this time is Sol Bloom, Congressman from New York City, by reason of his being Associate Director of the United States Commission for the celebration of the 200th anniversary of the birth of George Washington.

### B'nai B'rith in Jew's Who's Who

**O**F a few more than 3,900 sketches in Who's Who in American Jewry over 1,500 are of men who choose to say that they are members of B'nai B'rith. When it is remembered that less than five per cent of male adult Jews in the United States

are members of B'nai B'rith, it is significant and noteworthy that about forty per cent of the pick of American Jewry are affiliated with B'nai B'rith and are proud to make known that they are.

### Better Times

**I** WRITE these lines as Christmas approaches, recalling what the happy day for Christians meant for my people in other times and other places, what it still means in some dark corners of the earth for them, and my heart swells with gratitude for the entrance of the new and better spirit of my time in a large part of the world. I have in my hand a Christmas message addressed to the Christians of North America bearing the signatures of officers of thirty outstanding Protestant church bodies and organizations of the United States and Canada, the avowed purpose of which is to make "Christians more Christian in the attitude toward their Jewish neighbors."

The message proceeds:

"We deplore the long record of wrongs from which the Jewish people have suffered in the past often from the hands of those who have professed the Christian faith and who have yet been guilty of acts utterly alien to Christian teaching and spirit.

"We declare our disavowal of anti-Semitism in every form and our purpose to remove by every available means its causes and manifestations in order that we may share with our fellow citizens of Jewish heritage every political, educational, commercial, social, and religious opportunity.

"We urge upon Christians everywhere the cultivation of understanding, appreciation, and good will toward the Jewish people to whom we owe so much. We call upon the Christians as they commemorate the birth of Jesus at Christmas this year to join us, through personal influence, the teaching of the young at home and school and in other ways, in earnestly seeking the removal of anti-Jewish prejudices and their consequences and the advent of a new era of friendly fellowship and cooperation worthy of the faith we profess."

I feel like saying "Blessed art Thou O Lord our God, King of the Universe, who has kept me alive and permitted me to see this day."

ALFRED M. COHEN.



# NEWS OF THE LODGES

## Argo Lodge to Be Host at District 5 Meet

A CONVENTION that promises to be outstanding in the annals of District No. 5 will be held in Washington, D. C., in connection with the George Washington Bi-Centennial celebration. Plans are rapidly going forward for a stimulating and inspiring convention.

Argo Lodge will act as host to the delegates, and every effort is being made by the lodge to make this gathering an outstanding success.

Arrangements are being completed for an open Good Will meeting at the temple of the Washington Hebrew Congregation on the opening night, in which representatives of the three great faiths will participate. In addition, there will be a public initiation ceremony by the "crack" team of Argo Lodge.

A banquet and sight-seeing tour will be other highlights of the convention. As Washington will be in its holiday dress at that time with the completion of the building program of the Government in the Nation's capital, it is expected that a large group of delegates and guests will be attracted to the convention.

The Convention Committee is headed by Joseph A. Wilner, and Julius Reis, co-chairman, both former presidents of District No. 5.

CHANANIAH LODGE No. 165, New York City, celebrated its sixtieth anniversary in gala fashion. Judge Albert Cohn, president of District No. 1, and Louis Fabricant, member of the Executive Committee of the Order, were present. A gift of \$100 was made to the B'nai B'rith Hillel Foundations at the affair. Chananiah Lodge has twelve members who have been in the Order more than fifty years, and one, Brother Simon Galiner, has been a member for sixty years.

THE B'nai B'rith Hillel Foundation at the University of Michigan sponsored an all-campus forum on the subject "The Church and the World Economic Crisis." Several hundred persons attended.

Four Ann Arbor ministers pointed out what their respective churches are doing to alleviate the present depression. The Methodist, Episcopal, Unitarian, and Jewish viewpoints were presented, the latter by Rabbi Bernard Heller, Director of the Hillel Foundation.



## Subjects of A. Z. A. Contests for 1931-32 Announced

"RESOLVED, that a secular Jewish university be established in America" is the subject of the 1931-1932 international A. Z. A. debating contest, it has been announced.

The tournament oratorical subject is "What I Believe as a Jew."

"What America owes to the immigrant" has been selected as this year's essay topic.

THE sum of \$500 has been bequeathed to B'nai B'rith, according to the will of the late Brother Meyer Glassner, of Adolf Kraus Lodge No. 72, Chicago, who died November 22. Brother Glassner's two sons, James and Max, are the executors of the estate. Brother Meyer Glassner was a member of Adolf Kraus Lodge for many years and was active in that lodge up to the time of his death. His son, James, is a past president of Adolf Kraus Lodge.

President Alfred M. Cohen extended his sympathy to the family in a personal letter to Brother James Glassner, in which he expressed his gratitude for the bequest in the name of the Order.

UNDER the auspices of the B'nai B'rith Hillel Foundation at the University of West Virginia, three professors of that university discussed "How Another War May Be Averted" recently, in a well-attended forum that was an event in the city of Morgantown. More than 150 attended.

The Foundation brought Jacob de Haas, well-known journalist, Zionist, and biographer of Justice Louis D. Brandeis, to Morgantown on the 75th birthday anniversary of Justice Brandeis. Approximately 300 people attended the Foundation's meeting in celebration of that event. In addition to Mr. de Haas, Joseph Warren Madden, professor of law at the University of Pittsburgh, delivered an address.

## Membership Director Addresses Meetings

BROTHER RICHARD E. GUTSTADT, National Director of Membership, has been spending some time on the road in various activities. During November he addressed the lodge at Grand Rapids, Mich., at which time a capacity crowd attended, notwithstanding a terrific storm which was raging. A class of 26 candidates was initiated. Brother Gutstadt's exposition of the new approach of B'nai B'rith to the vital problems of Jewish life met with enthusiastic response. Immediately after his address, guarantees of complete subscriptions of Wider Scope quotas were assured by leaders.

The next evening he addressed a well attended meeting of Adolf Kraus Lodge in Chicago, concentrating on the achievements of the Anti-Defamation League.

A week later Brother Gutstadt was one of the speakers at the installation of officers of Congregation B'nai Israel at Austin, just outside of Chicago. Judge Schein of Madison, Wis., general committeeman of District No. 6, delivered a most interesting address, urging the enlargement of Jewish culture in the B'nai B'rith program.

Brother Gutstadt called together Chicago B'nai B'rith leaders for the purpose of considering the necessity of the Wider Scope campaigns and the membership program in Chicago.

While in Chicago the Membership Director attended the meeting of the general committee of District No. 6. The meeting was most impressive, and bore eloquent testimony to the vitality of B'nai B'rith and the value attached to it by thinking Jewish leaders throughout the country.

DR. LOUIS L. MANN, rabbi of Sinai Congregation, Chicago, and Acting National Director of the B'nai B'rith Hillel Foundations, has received the high distinction of "Officer of the Academy" from the French government.

BROTHER ARNOLD BERNSTEIN, of Adassa Lodge No. 208, Monroe, La., has been elected to his fourth consecutive term as Mayor of Monroe, achieving a big majority over two other candidates. Since the terms in Monroe are four years, Mayor Bernstein will have served as Mayor for 16 years at the end of his present term.



AUSTIN LODGE No. 1100, Chicago, will hold a New Year's Eve party. It is the third largest lodge in Chicago, financially and numerically, and at present is in the midst of an intensive membership drive.

## So. California Lodges Hold 3rd Get-Together

WITH 400 men and women present from eleven Southern California lodges, the Officers' Conference carried to a successful conclusion its third annual Get-Together Banquet and Ball.

Held in honor of the president of District No. 4, Sig. Lipman, of Los Angeles, the speakers' table resembled a Grand Lodge convention. With five general committeemen, Executive Secretary Edward Zeisler, of San Francisco, Second Grand Vice-President Monroe Friedman, of Oakland, Past Grand President Rabbi Edgar Magnin, all of the presidents of the different lodges, Mrs. Birdie Stodel, past President of the Women's Grand Lodge of the District, there were but few of the dignitaries missing.

Lucius Solomons, First Vice-President of the Constitution Grand Lodge, was the guest speaker of the evening, and made an eloquent appeal for Wider Scope.

The lodges participating were Los Angeles, Hollywood, Pasadena, Huntington Park, Boris Bogen, San Bernardino, Santa Ana, San Pedro, Long Beach, San Diego, and Santa Monica.

AS PART of its religious activities, the B'nai B'rith Hillel Foundation at the University of Texas distributed, just before Chanukah, sets of Chanukah candles and candelabra, together with the Chanukah light blessings in both Hebrew and English. These gifts were distributed to each Jewish fraternity and sorority house, to each Jewish boarding club and dormitory group. Rabbi Samuel Halevi Baron, Director of the Foundation, initiated this custom last year, and it met with such success that it is now a permanent activity.

In addition, the Foundation had a Chanukah program and celebration at Hillel House, which included a public lighting of candles in a large antique Menorah and the singing of Chanukah songs.

ONE evening in 1876, Lazard Kahn and Joseph Ascher were both initiated into Manasseh Lodge No. 202, of Jackson, Miss. A few weeks ago both were awarded certificates for their more than 50 years of membership in the Order.

## B'nai B'rith Hall of Fame

SOME time ago the Membership Bureau of B'nai B'rith announced in the B'NAI B'RITH MAGAZINE that it was going to have a Hall of Fame to honor members of the Order who have made unusual contributions to their lodge or their community.

From time to time interesting com-

munications have been transmitted but without the definite information requested by the Membership Bureau. In this issue, however, we are happy to present the record of achievement of five outstanding workers of Philadelphia. In succeeding issues others will be honored, and the department enlarged, if warranted.



ABRAHAM  
STARK

600 points  
12 new members



JOSEPH SALUS,  
in whose honor the  
District No. 3 Mem-  
bership Campaign  
was held, in which  
the five Hall of Fame  
winners earned their  
points.

NATHANIEL  
TREBLOW

1250 points  
25 new members



ABRAHAM  
BERKOWITZ,  
who was Chairman  
of the campaign

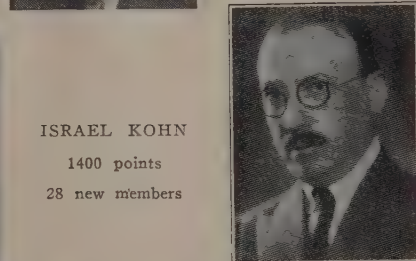


JOSEPH  
HERBACH,  
who was Secretary  
of the campaign.



JUDGE LEOPOLD  
C. GLASS

1250 points  
25 new members



ISRAEL KOHN  
1400 points  
28 new members



MAX SHUBIN  
650 points  
13 new members



JULIUS HOUSEMAN LODGE No. 238, Grand Rapids, Mich., had the recent pleasure of attracting to one of its meetings the largest crowd that ever gathered in that city for any Jewish event.

BROTHER LEO H. SEIGLE, a member of the McKeesport (Pa.) lodge, was honored recently by his local post of the American Legion, of which he is a past commander. He was lauded for his fine achievements during his term of office.

ONE of the largest conferences in the history of the Central Illinois Council was held in Rock Island, recently. More than 100 delegates from ten cities were present at the afternoon session, 260 at the banquet in the evening, and 400 at the dance which followed. Samuel Beber, of Omaha, founder of A. Z. A., delivered an address.



**T**HROUGH the fellowship enjoyed by members of Grays Harbor Lodge No. 757, Aberdeen, Wash., all Jews of the Harbor have come together into one congregation, and for the first time in the history of the locality worship together in the synagogue, instead of at three different services as heretofore.

The lodge did not bring this about directly, but the opportunity for acquaintance and the habit of working together in the lodge aroused a determination to stand together in religious matters as well. During the recent high holidays the services were according to the Conservative ritual.

## Old-Timers in Spotlight as Lodge Presents Pins

**B**'NAI B'RITH members who have been living in Grand Forks, N. D., for forty years or more were honored by Red River Valley Lodge No. 966 at a recent dinner given by the lodge. In addition to forty members of the lodge, the guests included twenty delegates from Devils Lake, Fargo, Larimore, and Aberdeen, S. D. Dr. A. A. Papermaster, local lodge president, presided. The dinner was followed by an initiation and lodge meeting at which Harry Lashkowitz, Fargo, president of District No. 6, spoke.

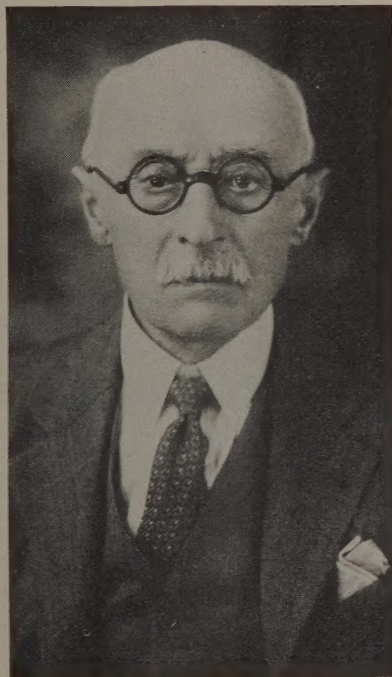
Those honored were Michael Fishman, who came to Grand Forks in 1882; Max Rabinovitch, who came in 1887; S. Panovitz, in 1891; and Rabbi Benjamin Papermaster, in 1890. Because of illness, Brother Rabinovitch was unable to be present, his son Joseph receiving the gold Menorah pin in his father's behalf.

Brother Lashkowitz had often spoken in Grand Forks, but never with such eloquence and effectiveness, according to those present. He brought enthusiasm for B'nai B'rith to a high pitch.

The veterans who were honored delighted the audience with reminiscences of early days in the community. They revealed such quaint and droll pieces of history as the time when the local rabbi had been retained at \$25 a month; the building of the synagogue by a total membership of only ten; and the dismay which followed when the carpenter absconded with all the money without having paid the companies which furnished the material.

**A** VERY fine banquet was held in Berlin, N. H., to mark the installation of a ladies auxiliary to the B'nai B'rith lodge there. Mrs. Louis Naboshek, president of the auxiliary, and Brother Robert Abramson, president of the lodge, presided at the affair.

## Veteran Attends Meetings and is Active Worker in Lodge at Eighty-four



LOUIS BERNSTEIN

**B**ORN in the Province of Posen 84 years ago, Brother Louis Bernstein, of San Francisco Lodge No. 21, is one of the most active members of his group.

Brother Bernstein was brought to America at the age of six, and spent the following ten years on the Atlantic seaboard. Migrating to California in 1864, he joined B'nai B'rith in 1870, at the age of 23, and has been a most loyal member ever since.

He became president of his lodge in 1881, and served as treasurer of District No. 4 from 1892 to 1894.

Despite his advanced years, he never misses a meeting of San Francisco Lodge nor a District Grand Lodge session. He is sure to be seen every Wednesday noon at the B'nai B'rith Luncheon Club, and every Wednesday evening at the B'nai B'rith Committee of Fifty meeting, where he participates in the discussion and serves as committeeman whenever required.

The life of Louis Bernstein as a citizen and as a Jew has been an open book the pages of which reflect credit upon him in every chapter.

**J**OSEPH FROMBERG, past president of District No. 5, has been elected recorder of the Charleston (S. C.) police court by the city council.

**P**LANs for an intensive membership campaign were discussed at a recent meeting of Hill City Lodge No. 241, Austin, Tex. Dr. H. J. Ettlinger, president, presided, and Rabbi Samuel Halevi Baron, Director of the B'nai B'rith Hillel Foundation at the University of Texas, was chairman of the program committee. The speaker was Dr. Aaron Schaffer, professor of Romance Languages in the University, who had just returned from an eight months' trip to Europe and the Near East. He gave a very interesting talk on his visit to Palestine. The meeting had been widely publicized, and many students, non-members, and non-Jews were in the audience.

## Springfield Lodge Passes Twenty-Year Mark

**B**'NAI B'RITH leaders in District No. 1 see the beginning of a re-awakening of the Jewish community of western Massachusetts to the opportunities which the Order holds to help Judaism. This was manifested at the enthusiastic celebration of the twentieth anniversary of Springfield (Mass.) Lodge No. 684. Dr. Alfred M. Glickman, past president of the lodge, was chairman of the committee on arrangements.

The outstanding item of the program was the initiation of forty candidates. Other features included a banquet and dance, attended by many celebrities.

Greetings to the gathering were extended by Joseph B. Ely, Governor of Massachusetts; Dwight R. Winter, Mayor of Springfield; and William J. Granfield, Congressman from Springfield. Judge Albert Cohn, president of District No. 1, and Louis Fabricant, member of the Executive Committee, delivered addresses.

**F**OR the third successive year, the Protestant, Catholic, and Jewish Foundations of the University of California sponsored a Union Thanksgiving Service. Rabbi Irving Reichert, of San Francisco, represented the Jewish students of the campus.

One of the outstanding accomplishments of the semester was a successful "Seminar on Human Relations" under the auspices of the Hillel Foundation and the Catholic and Protestant Foundations, with the backing and support of the East Bay Religious Fellowship. Rabbis Max J. Merritt, Jack Weinstein, and Rudolf I. Coffee led discussions.

The Hillel Loan Fund campaign this autumn netted more than \$400. The capital fund of the Hillel Student Loan Fund now stands at almost \$1600. A total of more than \$3,000 in loans have been made since its inception.

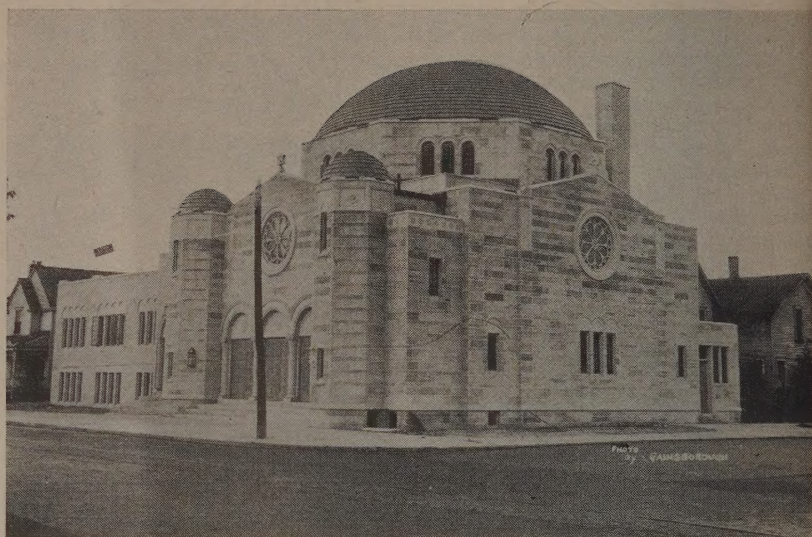


# B'nai B'rith Powerful Factor at Lorain, Ohio

ONE of the finest manifestations of B'nai B'rith community value is demonstrated by the B'nai B'rith Lodge of Lorain, O. For many years the community had but little Jewish solidarity, but the B'nai B'rith lodge has effected a most unusual transformation.

Headed by an energetic and conscientious group of Jewish leaders, the Lodge has succeeded in effecting a practically 100% membership. Its meetings are attended by from 80 to 90% of the membership, and are remarkable for the fine fellowship which prevails and the spirit of service which marks the organization.

Meeting for some time in somewhat undesirable quarters, and without adequate Temple facilities, the



*The new Temple at Lorain, O. B'nai B'rith Hall is located in the wing on the left*

leaders determined that Jewish dignity demanded a fitting home for Jewish activities. The community lined up behind a building project, and working as a unit, succeeded in erecting a Temple Center which would be highly creditable to a much larger Jewry than that of Lorain.

The magnificent Temple, situated upon a well-located corner of the town, stands as testimony to the spiritual purpose of Lorain Jews. A B'nai B'rith Hall, in modern style, with up to the minute lighting and

fine equipment, furnishes a most congenial meeting place. Though limited in size, the community accepts its Jewish responsibility and discharges it faithfully.

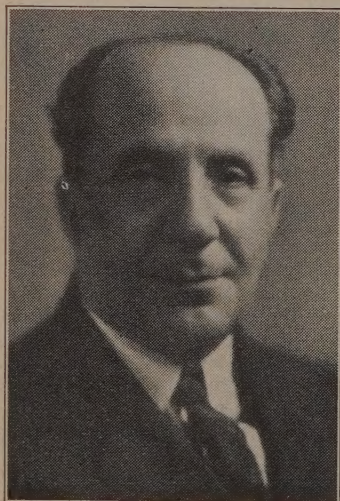
The achievement of this group may be taken as an example for Jewish communities throughout the country. The thorough understanding of B'nai B'rith values upon the part of the intelligent leadership of the organization has produced a devotion and a loyalty to the Order which is truly remarkable.

Formerly \$3.00

## "BORN A JEW"

Now \$1.50

By DR. BORIS D. BOGEN and ALFRED SEGAL



DR. BORIS D. BOGEN

We have a limited number of these books available, which may be obtained for exactly half the list price. They are of the original edition, brand new. Orders will be filled as they are received until the supply is exhausted. **Order your copy now!**

This superb autobiography of the late beloved Secretary of B'nai B'rith, written in collaboration with the Associate Editor of the B'nai B'rith Magazine, deserves an honored place in the library of every Jewish home. It is a vivid story of a colorful life that began in Moscow and in its last years returned to Moscow with new life for a Jewry that lay prostrate.

It is a stirring picture of the vast international scene in which Dr. Bogen worked as director of American Jewish Relief in Europe, and on its stage is seen a concourse of tragic and glittering figures: Statesmen and generals, starving Jews begging in a Warsaw street for a crust, and well-fed Jews eating pastry in restaurants around the corner: Hoover in Poland, receiving the gratitude of the people; the hungry but hopeful idealists of the early years of the Soviet Republic; typical struggles in the East Side of New York. It is another fine proof that truth is stranger than fiction, and a thrilling glimpse at what it means to be "Born a Jew."

This book can be read and reread with pleasure and profit by Jew and non-Jew alike, but it should be especially significant to all members of B'nai B'rith, many of whom knew Dr. Bogen personally, as all know him by reputation.

This will be your last chance to get this invaluable book, which formerly sold at \$3.00, for only \$1.50.

**Make all checks payable to B'nai B'rith,  
70 Electric Bldg., Cincinnati, O.**



# Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

## BOUQUET

Editor, B'nai B'rith Magazine:  
I have just finished the November issue of the B'NAI B'RITH MAGAZINE, and I cannot help jotting these few lines to let you how I feel about this splendid magazine.

It is hard to find among all of the published magazines in this country one that is so rich in content in one issue: there was the intimate and splendid article on "The Truth About Hans Herzl," by my personal friend, Joseph Leftwich, a subject in which American and international Jewry is vitally interested and much concerned about, especially so since the puzzling condition in which Jewry found itself when it first learned through the press that the son of Theodor Herzl had become a renegade from his people, from the people for whom his sainted father had given his life. Another article interested me, the one by Philip Slomovitz, the more unearthing interesting data of information regarding the motive for the writing of George Eliot's "Daniel Deronda." Then there were Harold Bernstein's fine article on "Heine"; David Ben-Zion's article on Stefan Zweig; "The Jews of Hongkong," by Walter Buchler; and other information that is generally known or at least known to very few. The editors are truly to be congratulated for I don't know of any source in America that gives such rich information on subjects and persons as does the B'NAI B'RITH MAGAZINE. It is not exaggeration when I say that I look with much anticipation to each issue of the B'nai B'rith Magazine, for I know that it will bring with it much that will enrich so far as understanding outstanding personalities and interests in Jewish life is concerned.

Philip L. Seman, Director,  
The Jewish People's Institute,  
Chicago, Ill.

## OPPOSES TRAVEL SEMINAR

Editor, B'nai B'rith Magazine:  
After two months' trip to Europe and the Orient has convinced me of the opportunity which a journey of this type presents for the cause of Jewish education. There are, at the present time, a number of seminar groups composed of students who go to Europe and Palestine to study economic, social, political, and religious conditions. They differ from the ordinary sight-seeing travelers in that they have set before themselves definite objectives, and include in their program lectures by authorities and contacts with outstanding personalities in the various lands in which they are interested.

I am making this suggestion through the B'NAI B'RITH MAGAZINE: that the B'nai B'rith Hillel Foundations and the Jewish theological seminaries establish a Jewish seminar to be composed of Jewish students and all others interested in visiting European countries and Palestine to find the aim and purpose of studying Jewish life and thought.

Such a group should have for its director a leader who can perfect the practical arrangements of travel, and who can make possible the contacts with the outstanding Jewish personalities in the countries visited.

B'nai B'rith is in a favored position to sponsor a seminar of this character. It is a constituent lodges in Europe and Palestine.

The benefits of such a Jewish seminar would be manifold. It would make Jewish history a living reality. A better understanding between Jews of the world and America would be created. The Palestine of the Bible and of the present would be comprehended as no book or lecturer can make us comprehend it.

The plan is not impractical. The expenses of those who join in the seminar would be modest, as the seminar would be conducted on a non-profit basis.

Rabbi Albert G. Minda.  
Minneapolis, Minn.

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## VAN PAASSEN COMING TO U. S.

Editor, B'nai B'rith Magazine:

I was very happy to receive the copies of the November issue of the B'NAI B'RITH MAGAZINE, containing letters about my articles from people in Atlanta, Ga. I have many friends in Atlanta. It was there that I first became acquainted with Jewish life in America, under the auspices of the local B'nai B'rith lodge. I drifted away, however, became the New York World's correspondent in Jerusalem, Rome, and, last of all, Paris, and lost all contact with Atlanta. But I was deeply touched to notice that they had not forgotten me. I remember Mr. Henry Alexander, who introduced me to the members of the lodge the night I spoke there. This was the beginning of a happy phase in my life. If Palliere can speak of an "Unknown Sanctuary," I from my side can speak of having found many kindred souls among the Jews. And I found them everywhere—in Tiberias and the Yemen, in Warsaw and Vilna and Paris.

Only recently I happened to be in Antwerp. Noticing a sign in Yiddish announcing that Vladimir Jabotinsky was to speak there, I stopped and joined the long row of waiting people, outside the hall. As I had no card, however, I was turned back at the door. Then I asked if I could possibly get in as a reporter. I gave my name. It acted like magic. I was welcomed, and given a seat of honor on the platform. Mr. Jabotinsky told the Jews there about my work in Hebron and Jerusalem, and they were already familiar with it. I say this without boasting and in all humility. But I was then certain that standing with the Jews of Atlanta for civic reform ten years ago was a decisive moment in my life.

I hope to call on you in Cincinnati some day during the winter when I am passing by on a little lecture and contact-renewing tour.

Pierre Van Paassen.  
Oise-et-Seine, France.

## LAUDS MAYO CLINIC WORK

Editor, B'nai B'rith Magazine:

Permit me to call your attention to some real humanitarian work sponsored by our Order, of which very little mention is ever made, either in the B'NAI B'RITH MAGAZINE, at local lodges, or even at conventions. I refer to the work done at the Mayo Clinic, Rochester, Minn., by Miss Grace Gordon, under the auspices of B'nai B'rith.

I had occasion to be there recently with my wife, who was a patient at the time. We made ourselves known to Miss Gordon. She immediately offered her services and took us through the necessary departments, saving us much time, money, and discomfort.

I was able to observe her work for a whole week, and I can assure you that if it were generally known what this girl does for our people, every one would join B'nai B'rith. She interprets for those who cannot talk English; enters them in clinics, arranges hospital care, writes their letters, arranges for meals and boarding houses, helps to provide funds for those who need them, visits the sick, and is on the go from 8 a. m. until midnight. Never have I seen a young girl put in so much work in one day as she does—and she does it gladly, courteously, and smilingly.

I write this because I feel that if things of this sort were mentioned in the Magazine and bulletins and were read at lodge meetings, it would bring many of our members to a better understanding of the Order's work, and would lead to a sustained and increased membership.

Grand Rapids, Mich. Louis Katz.

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## TWO LIBRARIES SPEAK

Editor, B'nai B'rith Magazine:

I wish to thank many times the B'nai B'rith for its kindness in sending us the B'NAI B'RITH MAGAZINE. It is a fine piece of literature, as well as an organ of most valuable information to us.

Emma C. Venable, Librarian,  
Hampden-Sydney College.  
Hampden-Sydney, Va.

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Editor, B'nai B'rith Magazine:

We are very grateful to B'nai B'rith, which enables us to receive the B'NAI B'RITH MAGAZINE, which is not only interesting and instructive, but also a promoter of good understanding and good will. We shall be pleased to have you keep us on the list of those to whom you are sending this publication.

Charles Carlisle, Librarian,  
Ferris Institute.  
Big Rapids, Mich.

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## THINKS EDITORIAL SIGNIFICANT

Editor, B'nai B'rith Magazine:

Permit me to express my appreciation of the editorial, "The Duty Which Faces American Jewry," by Dr. I. M. Rubinow, in the December issue of the B'nai B'rith Magazine. It is a most timely warning to Jewish leadership in this country.

ISRAEL S. CHIPKIN,  
Educational Director,  
Jewish Education Association,  
New York City.

## JEWISH CALENDAR

1932

Rosh Chodesh Shevat...	Sat., Jan. 9
*Rosh Chodesh Adar...	Mon., Feb. 8
*Adar Shen...	Weds., Mar. 9
Fast of Esther...	Mon., Mar. 21
Purim .....	Tues., Mar. 22
Rosh Chodesh Nissan, Thurs.	Apr. 7
1st Day of Passover, Thurs.	Apr. 21
8th Day of Passover, Thurs.	Apr. 28
*Rosh Chodesh Iyar...	Sat., May 7
Lag B'Omer...	Tues., May 24
Rosh Chodesh Sivan...	Sun., June 5
Shavuoth .....	Fri., June 10
	Sat., June 11
*Rosh Chodesh Tammuz, Tues.	July 5
Fast of Tammuz...	Thurs., July 21
Rosh Chodesh Ab...	Weds., Aug. 3
Tisha B'Ab...	Thurs., Aug. 11
*Rosh Chodesh Elul...	Fri., Sept. 2

NOTE: Holidays begin in the evening preceding the dates designated.

\*Rosh Chodesh also observed the previous day.





### Economy

ISRAEL went to a banker in a small town and asked if he would lend him one dollar for a year.

The banker, astonished at the small amount requested, jokingly asked what Israel could supply for security. Israel, nothing daunted, took a \$1,000 Liberty Bond out of his pocket. The surprised banker examined the bond, saw that it was genuine, and laughingly gave Israel his dollar and explained that at the end of a year there would be \$1.08 due.

A year later Israel returned to the banker, handed him \$1.08, received his Liberty Bond back, and began to leave the office. Impelled by curiosity, the banker stopped him.

"Tell me," he inquired, "why did you give \$1,000 security to borrow just one dollar?"

"Well," smiled Israel, "I saved \$2.92 on the transaction—a safe deposit box for my Liberty Bond would have cost three dollars!"

### Everything is Relative

DURING the late war two Jewish soldiers found themselves fighting side by side in the trenches. They struck up a friendship.

"Tell me," asked one, after they became acquainted, "why did you come to war?"

"I have no wife, and I love war," answered the other. "How about you?"

Just the opposite," answered the first soldier. "I have a wife, and I love peace."

### Smart Youngster

"WHERE were you, Sammy?"  
"Where do you think? I have been out catching lions!"

"Brave boy! And how did you catch them?"

"Schlemiel! It's easy. All you have to do is put the Sahara desert in a sieve, shift the sand through, and there you have all the lions caught!"

### What's Right is Right

MOSES was a very clever boy. One day—before 1920, by the way—his father ordered him to fetch a can of beer.

"All right," answered Moses,

*WE are still awarding a new book as a prize to each person whose contributions to this page are accepted and printed. So get busy, you funsters, and send in Jewish jokes. Winners this month are: Mrs. Boris Brutskus, Berlin, Germany; Sam Bloch, Seattle, Wash.; Franz Wenger, Vienna, Austria; and Mrs. Rae Shapiro, Kansas City, Mo.*

"where's the money?"

"Oh," said his father, grinning, "it's no trick to bring back beer with money. Bring it without money—that's the trick."

In a little while Moses returned with an empty pail, and setting it down before his father, smiling, said: "There, drink to your heart's content."

"But the bucket is empty!" cried the man.

"Oh," answered Moses, "it's no trick to drink beer when you have it. But drink it when it isn't there—that's the trick!"

### Fair Enough

LITTLE Aaron had arrived in New York's East Side only a few months before from the old country, and he was anxious to learn the English language. One day he saw an advertisement in the paper, saying that a certain lady gave lessons in English at reasonable rates. He made his way to her address.

"How much do you charge for an English lesson?" he faltered.

"One dollar," she replied.

"Oh! that's too much!" answered the shrewd Aaron. "I can get lessons for a half dollar elsewhere."

"Impossible!" cried the teacher. Don't forget, I'm a lady, and born in England."

"That's just why you ought to teach me for a half dollar," declared Aaron firmly. "Your English didn't cost you anything!"

### Quick Wit

ISAAC was happily pursuing the trade of second-hand dealer. He whistled as he went his rounds, and was as happy as the day is long.

But one morning he came upon a place owned by a severe-looking anti-Semite. Isaac, with a friendly

smile, asked if the fellow had a second-hand article for sale. The other answered in the negative. The trying to be particularly nasty, added, with deep scorn: "I have told you can have."

"Oh, no, I can't take it now," answered Isaac, quick as a flash, "you just keep it until next year when it will be second-hand."

### That Makes a Difference

WHEN Fanny was led under the choopa for the wedding ceremony, she suddenly burst into tears.

"What on earth's the matter?" cried her bridesmaid, in alarm. "This should be the happiest day of your life."

"I know," sobbed Fanny, "but not this way. My mother married my father, but I—I'm marrying a stranger!"

### A Cruel Reply

SHOPKEEPER: "Why are you late today for work?"

Abner: "I fell downstairs."

Shopkeeper: "Well, that should have taken you long!"

### Net Profit—Zero

MR. SCHWARTZ met his friend Mr. Nathans on the street one day, and greeted him very cordially.

"I hear you're making three times as much money this year as you did last," said Mr. Schwartz. "You're a lucky fellow!"

"Yes," sighed the "lucky fellow," "but my wife has found it out!"

